CC-0. In Public Domain. Digitization by eGangotri

ISSN-2393-9443

JOURNAL OF MANUSCRIPT STUDIES

Vol.46.2018

Oriental Research Institute and Manuscripts Library
University of Kerala, Kariavattom
Thiruvananthapuram - 695 581

CC-0. In Public Domain. Digitization by eGangotri

CC-0. In Public Domain. Digitization by eGangotri

JOURNAL OF MANUSCRIPT STUDIES

CC-0. In Public Domain. Digitization by eGangotri

CC-0. In Public Domain. Digitization by eGangotri

JOURNAL OF MANUSCRIPT STUDIES

Vol. 46, 2018

Oriental Research Institute
And Manuscripts Library
University of Kerala, Kariavattom
Thiruvananthapuram - 695 581

CC-0. In Public Domain. Digitization by eGangotri

JOURNAL OF MANUSCRIPT STUDIES

Vol. 46, 2018

Oriental Research Institute
and Manuscripts Library
University of Kerala

Editor
Dr. Sainaba. M.

Joint Editor
Dr. Rejani R.S.

Edited, Printed and Published by Dr. Sainaba M.
Asst.Professor & Head, ORI and Mss Library
on behalf of the University of Kerala

Cover Design
Orange Animation, Attingal

At Prasanth Printers
Ambalathinkara,
Kazhakuttom, Trivandrum

Annual Subscription Rs. 50/-

Articles for publication and books (Two copies each) for review may be sent to the Professor & Head of the Institute

CC-0. In Public Domain. Digitization by eGangotri

CONTENTS

Page No.

1. A Syntactic Description on Muslim Dialect of Vzhinjam in Truvananthapuram — 1-17
D.S. Kunjamma
2. Dharma: A Unique Synthesis of Speculative and Practical Wisdom of Indian Culture — 18-27
Dr. P.I.Devaraj & Dr.Syamala.K
3. Onam and History: Multy Dimensions of Festivity — 28-33
Dr. C. Ganesh
4. Vākya Vṛtti — 34-39
Dr. Rejani R.S.
5. Historical Excerpts on the Discipline of Endogamy of the Knanites — 40-72
Fr Byju Mathew Mukalel
6. A Thematic Study on R. Narayana Panicker's Kerala Bhasha Sahithya Charithram Vol V, VI, VII — 73-80
A.S. Benroy
7. Thekkan Poru Kadhakal or Southern Ballads in Malayalam Literature — 81-88
J. Unnikrishnan
8. A Comparative Study of Sinhalese Prakrit and Pali Phonology — 89-104
Dhammika Jayasinghe
9. Unmadha Vibhagangalum Lakshanavum Chikilsayum (the Manuscript on the Catagories of Madness Symptoms and the Treatment) — 105-109
Remisha
10. History of Tiruvalluvar Carittiram from Various Cources — 110-115
Thiruvengadam S.

CC-0. In Public Domain. Digitization by eGangotri

Statement about the ownership and other particulars of Manuscript Studies

(Form IV (See Rule 8)

Place of Publication	: Kariavattom Thiruvananthapuram
Periodicity of Publication	: Yearly
Printer, Publisher and Editor	: Dr. Sainaba M.
Nationality	: Indian
Address	: Asst. Professor and Head Oriental Research Institute and Manuscripts Library Kariavattom

Name and address of individuals who own the newspaper and partners or Shareholders holding more than one percent of the total capital:	University of Kerala Thiruvananthapuram

I, Dr. Sainaba M, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/-
Dr. Sainaba M.

Kariavattom
31.12.2018

CC-0. In Public Domain. Digitization by eGangotri

A SYNTACTIC DESCRIPTION ON MUSLIM DIALECT OF VIZHINJAM IN THIRUVANANTHAPURAM

Dr.S.Kunjamma

The indigenous Muslim population of Vizhinjam speaks a unique dialect which is a blend of Tamil and Malayalam. Even though, the dialect is different from both Tamil and Malayalam, it has certain characteristic features of the both. The dialect shows personal termination but in some instances the final sound has been deleted. Due to the constant contact with the other population these days, their linguistic culture is modifying fast. Presently, most of youngsters often use standard Malayalam.

This attempt is to describe the syntactic structure of the Muslim dialect spoken at Vizhinjam. The dialect area is confined as Vizhinjam sea port area between Poonjar and Kovalam which locates eighteen kilometers south of Thiruvananthapuram, the capital city of Kerala. The size of population comprises five thousand plus.

A few general syntactic features of the Vizhinjam Muslim dialect is described here. A sentence is defined as a unit, isolatable as final intonation pattern and composed of clauses. In other words, sentence is considered as a structured string of morphemes

CC-0. In Public Domain. Digitization by eGangotri

falling into natural groups. The various sentence types in the Muslim dialect of Vizhinjam can be classified into three major groups: **simple, complex, and compound.** They fall in seven major types of sentence patterns as: *Intransitive, Transitive, Causative, Imperative, Optative, Negative and Interrogative.*

I. Simple sentence

Simple sentences are those with a single subject and predicate with or without attributes qualifying and modifying the subject noun and predicate verb respectively. Such sentences are minimally specified with a subject noun and a predicate finite verb. With respect to the particular verb which occurs in such sentences, the structure would show characteristic differences or in the case of copular sentences which do not obligatorily demand the presence of the copular verb. Consequently the following classification can be done.

1. A single verb predicate can function as a sentence.

Eg: vanta '(She)' came'

2. Copular types (with optional deletion copular 'be' verb)

Eg: atu kaṭal aakkum

that sea is 'That is sea'

atu kaṭal

that sea 'That is sea'

3. Other types

With existential 'be' verb

CC-0. In Public Domain. Digitization by eGangotri

(a) absolute existence

eg: kaṭal oṇṭu

sea is 'There is sea'

(b) temporal existence

eg: naaḷe a ṇka canta oṇṭu

tomorrow there market is 'There is market tomorrow'

(c) with location

eg: ka ṭalil miinu oṇṭu

in the sea fish is 'There is fish in the sea'

(d) Possession thing

eg: ekku vaḷḷam oṇṭu

to me boat is 'I have a boat'

(e) Possession quality

eg: miinukku ruci oṇṭu

to fish taste is 'Fish has taste'.

Attributives can co occur with both noun and verbs.

Nominal attributives

Nominal attributives have possessive, demonstrative, numeral and adjective qualities. These are shown below:

(a) Possessive : ekka vaḷḷam 'my boat'

(b) Demonstrative : ekka anta vaḷḷam 'my boat'

(c) Numeral : ekka anta oru vaḷḷam 'my that one boat'

(d) Adjectival : ekka anta oru nalla vaḷḷam 'My that one good boat'

The adjectival element in the nominal phrase can be extraposed before demonstrative and numeral elements as shown below:

ekka anta oru nalla vaḷḷam 'My that one good boat'

CC-0. In Public Domain. Digitization by eGangotri

ekka nalla anta oru vaḷḷam ‘My good that one boat’

The adjectival element in the nominal phrase can be extraposed before numeral element as shown below:

ekka anta nalla oru vaḷḷam ‘My that good one boat’

Verbal attributives

Verbal attributives show the qualities of manner, place, time and direction as shown below:

(a) Manner : miinu payye ooṭutu.

‘fish slowly going ‘Fish is going slowly.’

(b) Place : avan kaṭalilu poona.

he sea-in went ‘He went to the sea.’

(c) Time : avaṇka neettu vantaaṇka.

they yesterday came ‘They came yesterday’.

(b) Direction: ava cantaykku poona.

(c) she market- to went ‘she went to the market’.

All these verbal attributives can co- occur within a sentence. But the sentence remain as simple.

When the attributives of time, place and direction co – occur in a sentence, the structure is as follows:

avan neettu kaṭalukku poona.

He Yesterday Sea -to went ‘Yesterday he went to the sea’.

Major sentences also define seven major types of sentence patterns Viz; transitive, intransitive, causative, imperative, optative, negative and interrogative types.

CC-0. In Public Domain. Digitization by eGangotri

1. Intransitive sentences

Sentences which involve intransitive verbs which do not co-occur with object nominals are intransitive sentences.

eg.ava kuḷicca. 'She bathed'.

2. Transitive sentences

Sentences which involve transitive verbs which co-occur with object nominals are called transitive sentences.

eg. avane naṭattina

him-to (she) made to walk '(She) made him to walk.'

3. Causative sentences

Causative sentences are those which involve a causative verb which would generally satisfy all syntactic function of transitive by co-occurring subject nominal but also will have an additional function of co-occurring with a nominal other than object nominal whose syntactic function would be that of an external cause.

Eg. avaṅka avane ooṭṭicca .

they to him caused to run. 'They caused him to runs'.

avan avanakkoṇṭu enna aṭicca.

He by him to me caused to beat.

'He caused him to beat me'.

4. Imperative sentences

Imperative sentences are those which involve imperative verbs. Imperative verb is a verb which expresses a command, exhortation an entreaty or prayer as in the imperative mood. The imperative mood can strictly be used only in the second person, since the person commanded must be the spoken to. The

CC-0. In Public Domain. Digitization by eGangotri

imperative sentences in the speech of Vizhinjam Muslims are the following:

Eg.(1). (nii) aṅke nillu.

(You sg) there stand '(You.sg) stand there'.

(2) (nii) poo.

(You sg) go '(You. sg) go'.

(3) (nii) tinnu.

(You sg) eat '(You.sg) be eat'.

The above sentences will delete the II person subject NP and transform the verb into an imperative form. The deletion of second person is not obligatory but optional. The imperative markers are / 0/ and /u/ if the subject pronoun is II person singular. /0/ occurs after the vowel ending stems and /u/ after the consonant ending stems. When the imperative marker is added to the verb stem, var- > vaa.

/-ṅke/ and /-uṅku/ are polite imperative suffixes which always demand a II person plural subject. /-ṅke/ occurs after the vowel ending stems and /uṅku/ occurs after consonant ending stems.

Eg.(1) (niṅke) iṅke iriiṅke.

(You pl) here sit (You pl) sit here.

(2) (niṅke) aṅke nilluṅku.

(You pl) there stand (You pl) stand there.

The imperative sentences can be preceded by a vocative nominal in which case also the second person subject can optionally be deleted. Hence the following imperative sentences are quite natural in the speech of Vizhinjam Muslims.

CC-0. In Public Domain. Digitization by eGangotri

Eg. (1). mahiiṅkan nii iṅke vaa.

Mahinka you here come 'Mahinkan you come here'.

(2). mahiiṅkan iṅke vaa.

Mahinkan here come 'Mahinkan come here'.

Negative sentences can also be imperative.

Eg. nii poovaṇṭa.

You (sg) go do not 'You(sg) don't go'.

5. Optative sentences

Optative sentences are those which involve the optative verbs. Just like imperatives, optatives are used as finite forms in sentences. Consider the following sentences below.

(1). avan naaḷe varaṇṭu

he tomorrow come (let him)

'Let him come tomorrow'.

(2). avanikku nallatu varaṭṭu.

to him good that come-let 'Let him come good'

In these sentences the optative marker is /-a ṭṭu/. It is indicative of a mode of expressing wish or desire and also used to ask permission to do something in interrogative sentences like,

(3). naan naaḷe varaṭṭoo?

I tomorrow come-let (me)-Q 'May I come tomorrow.

6. Negative sentences

This part deals with the syntactic behaviour of negation in the speech of Vizhinjam Muslims.

Negation can be in two ways – sentence negation and element negation.

CC-0. In Public Domain. Digitization by eGangotri

Sentence negation

The affirmative sentence is made negative by substituting negative markers. The negative markers are /ille/ and /illa/.

Consider the following sentences:

(1). avan nalla piḷḷa aakkum

he good child is 'He is a good boy.'

(2). vaappa viiṭṭail oṇṭu.

father house-in is 'There is father in the house'

The above sentences are affirmative sentences which can be negated as follows:

(3). avan nalla piḷḷa ille.

he good child is not 'He is not a good boy'

(4). vaappa viiṭṭil illa.

Father house-in is not 'There is a father in the house'.

It is evident from (1) to (4) that /ille/ and /alla/ negates /aakum/ and /oṇṭu/ respectively, equivalent to the 'be' verbs /aaṇnu/ and /uṇṭu/ in Malayalam. /ille/ and /illa/ negate the meaning of the above sentences. It is the fact that they occupy the place of the main verb in the sentences.

The process of negation in sentences which contain verbs other than the 'be' forms differ from those which contain 'be' forms.

See the following examples:

(5). avan vantaan.

he come-past 'He came.'

(6). avan vantilla.

he come-did not 'He did not come.'

CC-0. In Public Domain. Digitization by eGangotri

(7). avan varutaan.

he come-present 'He comes'.

(8). avan variilla.

he come- does not 'He does not come'.

(9). avan varuvaan.

he come-future 'He will come'.

(10). avan varaamaaṭṭe

he come-will not 'He will not come'.

The Sentences (5), (7) and (9) are affirmative sentences which can be negated as (6) ,(8) and (10) by adding negative markers /illa/ and /aaṭṭe/ respectively to the verb stem.

Negatives in Imperative sentences

Negation is possible in imperative sentences also. The negative marker in imperative sentence is /anta/ and /aate/.

Examine the following sentences:

(11). (nii) naaḷa vaa.

(you sg) tomorrow come '(You sg) come tomorrow'.

(12). (nii) naaḷa varaṇṭa

(you sg) tomorrow come-do not '(You sg) do not come tomorrow'.

(13). (nii) enne toṭu

(you sg) me touch(imp) '(You sg) touch me'.

(14). (nii) enne to ṭaate

(you sg) me touch-do not '(You sg) do not touch me'.

CC-0. In Public Domain. Digitization by eGangotri

Here, (11) and (13) are imperative sentences which are negated as (12) and (14) respectively by adding /aṇnda/ and /aate/ to the verb stem.

Element negation

Element negation is one in which an element is negated rather than a sentence as a whole.

Negation in participles is an example of element negation. Participles are of two types - Relative participles and Verbal participles. Negation can be applied to a relative clause to derive grammatical sentences.

Consider the following sentence

(15). Innu varaatta piḷḷa.

today come-not who child 'the child who is not coming today'

The negative marker /-aatt-/ is added after the stem and before the relative participle marker / a /.

Negation can also be applied to verb phrase. In a sentence, VP – complement is embedded in the verb phrase. It can be negated by introducing a negative participle / -aat- / with the complement sentence.

Eg:(16). piḷḷa vaḷḷam to_layaate pooccu

boy boat sowed-having not went

'The boy went without sowing the boat'.

The sentence negates by adding the negative marker / -aat-/ to the verb stem before the VP marker / -e /.

A verbal form / vayya / is identified in vizhinjam Muslims dialect which denotes, negation by indicating a sense 'unable'. It is conjugated only for negation.

CC-0. In Public Domain. Digitization by eGangotri

Eg: (17). ekkua ṅke poovukku vayya

me-to there going - for unable 'I can't go there'.

7. Interrogative Sentences

Interrogation is the process by which a sentence or the fragments of a sentence is converted into an interrogative one. The interrogative sentences in the dialect of Vizhinjam Muslims can be classified into the following types.

(a) Yes-No questions

(b) e- questions

(c) Tag- questions

(a) Yes-No questions

They are interrogations of statement sentences and gives an answer either Yes or No. In this speech of Vizhinjam Muslims the statements can be interrogated by the process of addition by interrogative marker / -oo /. It will be added to the regular verb forms in sentences in order to interrogate them.

In most of the cases the interrogative marker is added after the personal endings of the verb forms.

Eg. (1). ava oRaṅkata

She sleep 'She is sleeping'.

(2). ava oRaṅkataaloo?

she sleep-Quest. 'Is she sleeping?'.

When interrogative markers are added to the verb forms it would exhibit variations in the phonetic form also. The interrogative marker added to the 'be' positive verbs is /aa/. Consider the following examples.

CC-0. In Public Domain. Digitization by eGangotri

(3). kaṭalil miinu ontu.

sea-in fish is — 'There is fish in the sea'.

(4). katalil miinu ontaa?.

sea-in fish is Quest. — 'Is there fish in the sea'.

(5). atu boottu (aakum)

that boat is — 'Thaṭ is a boat'.

(6). atu boottaa?

that boat is Quest. — 'Is that boat?

(b) e-Questions

e- Questions are formed by the addition of e-particle in the noun phrase or noun of a sentence. The forms identified in the speech of Izhinjam Muslims are the following:

enna 'what', eetu 'which', aaru 'who', enka 'where', eppalu when', ettara 'how much/how many', ennane 'how' and entu'why'. See the following examples:

(7). niiṅke peeru enne?

your name what-Quest. — 'What is your name?'

(8). nikku viitu eetu?

your house which? — 'Which is your house?'

(9). anta pooyatu aaru?

that went-which who Quest . — 'Who is that gone?'

(10). nikku viitu ekke aakum?

your house where is-Quest. — 'Where is your house?

(11). Nii eppalu vanta?

you when come-Quest. — 'When did you come?'

CC-0. In Public Domain. Digitization by eGangotri

(12). nikku ettare makka untu?

you(dat) how many children is-Quest. 'How many children you have?'

(13). avan eṅṅane atu ceytu '

he how that do - Quest.? 'How did he do that?'

(14). avan aṅke entu poone?

he there why went - Quest.? 'Why did he go there?'

(c) Tag- Questions

In the speech of Vizhinjam Muslims, tag questions are formed by the addition process. Here the element which makes tag-question is /illee/ which is equivalent to the Malayalam form/illee/ and /allee/. Here the interrogative sentence is obtained by the addition of negative morpheme and the interrogative marker /ee/ to the statement sentence.

(15). atu viiṭu aakum, illee?

that house is is not 'That is a house, isn't (that)?'

(16). vaappa viiṭṭil ondu, illee?

Father house-in is is not 'Father is in the house, isn't (he)?'

II. Complex Sentences

Complex Sentences are constituted by a main sentence with one or more subordinate clauses. These clauses are characterized by typical occurrence of the predicate nonfinite verbs with its subject subordinated to the main sentence. The participial clauses are subordinate clauses. They are relative participles and verbal participles. A relative participle defines its relation to a nominal which follows it by the syntactic function of an attribute while the

CC-0. In Public Domain. Digitization by eGangotri

function of a verbal participle is that of a modifier of the following verb in the sentence. Consider the following sentences:

(1). neettu vanta piḻḻa pooyaaccu.

Yesterday came-who child went

'The child who came yesterday had went.'

(2). avaa ooṭi vanta.

she run-v.p. came 'She came by running'.

(3). nii connaa ava varuve.

you said-if she come-will 'If you said she will come'.

(4). naan vaḻḻam veenta poone.

I boat buying-for went 'I went for buying the boat'.

Sentence (1) is a relative participle construction while (2), (3) and (4) are verbal participle constructions. Sentence (3) denotes the condition and (4) is purposive verbal participle construction.

III. Compound Sentences

Compound Sentences are those with two or more co-ordinate sentences constituted to function as a single sentence. This involves conjunction of elements in both the nominal and verbal phrases of the co-ordinated sentences, disjunction and sentence initiation in a discourse.

Co-ordinative markers in the speech of Vizhinjam Muslims are of two types:

(a) Conjunctive marker - um 'and'

(b) Disjunctive marker - oo 'or'

CC-0. In Public Domain. Digitization by eGangotri

(a) Conjunction

A word used to connect words or sentences indicating the relationship of elements.

See the following sentences:

(1). naanum niiyum vante.

I-and you-and came 'You and I came'

(2). avaṅko miinu paṭuttum vittum jiivicca.

they fish caught-and sold-and lived

'They lived by fishing and selling,'

Here the compound is formed by the co-ordination of two sentences in which the subject nominals are conjoined in sentence(1) and verb phrases are conjoined in (2).

(b). Disjunction

It is a conjunction used to connect words, word groups or elements. The disjunctive marker is /-oo/. Just like conjunction, disjunction is of two types; nominal disjunction and verbal disjunction.

Eg. (1). avaṅko naaṅko naaḷa varuve.

they-or we-or tomorrow come-will

'Either they or we will come tomorrow'.

(2). avan naṭantoo ooṭiyoo vanta.

he walked-or ran-or came

'He came by walking or running'.

CC-0. In Public Domain. Digitization by eGangotri

Conclusion

This discussion only focused the general syntactic features of the dialect of the Muslims of Vizhinjam. The analysis mainly concentrated on certain selected problems in the major type of sentences. In general it seems that the dialect of Muslim population in Vizhinjam is mixed with Tamil and Malayalam. This dialect has the characteristic features of both Tamil and Malayalam. It shows personal termination. But in some instances the final sound has been deleted. Due to the linguistic contacts with the other population, their speech culture modified remarkably and the most youngsters are using the standard Malayalam also.

References

1. Andrewskutty A.P. 1973 *'Language of the Laccadive Islands' (A transformation Statement*) Ph.D dissertation, Department of Linguistics,University of Kerala
2. Caldwell, Rt.Rev.Robert 1956 *'The Comparative Grammar of the Dravidian or South- Indian Family of Languages'*, University of Madras
3. Chomsky, Noam 1957 *'Syntactic structures'* The Hague, Mouton and Company
4. ---- 1965 *'Aspects of the theory of Syntax'* Cambridge, M.I.T Press
5. Gundert H.Rev. 1962 *'Malayala bhasha Vyakaranam'* New Edition, Kottayam
6. Ilse Lichtenstadter *'Islam and the Modern Age'* London, Vision Press Limited

CC-0. In Public Domain. Digitization by eGangotri

7. Mathur P.R.G. 1977 *'The Mappila Fisherfolk of Kerala'* A Study in inter-Relationship between Habitat, Technology, Economy, Society and Culture, Kerala Historical Society, Trivandrum

8. Panikkar G.K. 1973 *'Description of Ernad dialect of Malayalam'* Dravidian Linguistic Association, Trivandrum

9. Thurston, Edgar *'Castes and Tribes of Southern India'* Volume IV – K to M: Cosmo Publication, New Delhi-110 006, India

10. Varma, A.R.Raja Raja. 1969 *Kerala Paniniyam* .National Book Stall, Kottayam

Dr.S.Kunjamma
Dept. of Linguistics
University of Kerala, Kariavattom

CC-0. In Public Domain. Digitization by eGangotri

DHARMA: A UNIQUE SYNTHESIS OF SPECULATIVE AND PRACTICAL WISDOM OF INDIAN CULTURE

Dr. P.I.Devaraj & Dr.Syamala.K

The word 'culture' is used to denote the unique and intrinsic talents or traits in their perfected form in a community or country, a society or a nation. Each culture is unique since it reflects the intrinsic character of the respective people. Culture and civilisation are like character and conduct. The core of conduct is character and the expression of character is seen in conduct. In the same way, civilisation gains in status only when it has precious culture at its core. According to Swami Gautamananda, "Man struggles against nature to achieve progress in every field of life. This progress can be of two kinds: the external progress which leads to better standards of physical living is called *civilisation*, and internal profess that is achieved by the *refinement*of whole personality viz., body, senses, mind, intellect, emotion, will, morality and spirituality. This internal progress is called *cultura*, 'to refine' or 'to

CC-0. In Public Domain. Digitization by eGangotri

cultivate.' A nation requires both, to achieve total development of individuals and of society."[1]

Dharma is an important concept in Indian culture which forms its bedrock. Since it connotations vary from time to time and from one author to author, it becomes really difficult to offer its equivalent expression in English. The word dharma comes from the verbal root *'dhr'* which means 'to hold', 'to sustain' or 'to support'. Thus dharma stands for the individual essence of objects or for the inner law bywhich they are sustained or supported. Often it becomes the inner principle which sustains or holds together the entire universe. Everything that goes with the natural order or state of things is dharma. The dharma of fire is to heat because if it does not heat, it is not fire. In a sense, dharma may be said to be harmony, or harmonious life or action. Thus dharma of a thing is the prime nature by which it is identified as the thing and loss of which it would cease to be the thing. Whenever you depart from your dharma, you create imbalance and perturbation in yourself and your environment. That is why dharma connotes stability and *adharma* connotes instability.

The ability to identify one's dharma in a given set of circumstances is what distinguishes human beings from animals. Without dharma, he is just an animal. The persistence and intensity with which the inquiry into dharma has been persuaded in India is mainly on account of the firm conviction of the Indian people that dharma constitutes the differentia of man whereby he is distinguished form brutes. This reveals that

CC-0. In Public Domain. Digitization by eGangotri

what is most vital to man's life is into his mental, but his moral and spiritual nature.

The intimate relationship between virtues and duties has led Indian thinkers to employ the term dharma to denote both andhas prevented them from giving sharply distinguished lists of virtues and duties. The reason for this was that while talking about virtues one cannot separate the correlated duties. The same thing happens to duties in being mixed with correlated virtues. Various virtues and duties pertaining to actual life of an Indian may be found in the Dharmasutras and Dharmasastras. Man's *dharmas* on the whole, are divided herein into *sādhāranadharma* and *varnarsramadharmas*. The former refer to the *dharmas* of man in general, while the latter refer to the dharma of man in relation to the *varna* or class or *asrama* or stages of life he belongs to. Hence dharma has generally been recognised to be of two kinds- 1) those which are to be carried out by each and every man by irrespective of his station in life. 2) those which are to be observed by a man by virtue of his having a particular station in life- both in respect of social and individual life. *Sādhārana dharmas* are general duties performed by each and every human being by virtue of his being a human. Such duties may also be called common or universal duties because they are to be performed by each and every human being, irrespective of his age, caste or creed. The *varnārama dharmas* are duties relative to the *varna* or class to which one belongs in the society and to the *asrama* or state of life through which one is passing at particular time. According to Godabarisha Mishra "The concept of dharma has been

CC-0. In Public Domain. Digitization by eGangotri

basically understood in two distinct ways in Indian tradition. First, it has been understood as an 'order,' a social 'order,' that goes with the concept of *varna* or social stratification which meant a simple social structure (*varna-dharma*) in the early days of its conception. Secondly, it has been understood as a moral order, which owes its allegiance to the former since social order is not possible to be attained without the moral order. This called *sādhārana-dharma."*[2]

Every individual has to observe the dharma or *dharmas* relative to the *varna* or *asrama* to which he belongs. Other than the above two kinds of *dharmas*, there is *samanya* dharma and *svadharma. Samanya dharma* elucidates the duties of an individual towards society. By performing *samanya dharma*, one contributes towards preserving a self-sustaining society *svadharma* guides individuals to perform their duties in accordance with time and situation. It has been believed that one cannot evade dharma in life as it associates with a person's life eternally.

Importance of Dharma in the Purushartas

The idea of Purushartas is the fundamental principle of Indian social ethics. They are four in number-Dharma, Artha, Kama and Moksa. Dharma implies the laws or principles on which the society is based. It is the basis of individual and social justice. Artha or wealth is the basis of economic and political justice and is the means of fulfilment of sex and other needs and the life system of society. Kama is the basis of social justice in the institution of marriage and family. Moksa is not

CC-0. In Public Domain. Digitization by eGangotri

merely an individual ideal since spirituality in essence does not negate any aspect of human life but fulfils each aspect. It is the ultimate ideal. The Vedic ethics was based on Dharma. According to P.V. Kane, "The writers on Dharmasatras meant by dharma not a creed or religion, but a mode of life or a code of conduct, which regulated a man's work and activities as a member of society and as an individual…"[3]The ideal of dharma combines morality and metaphysics and Dharamasutras have included almost all the moral virtues in it. As a universal principle it stands the highest among the Purushartas. Ahimsa, truthfulness, no wrongful taking of another's possessions, purity and restraint of senses are in brief the common *dharmas* of all *varnas*.

Dharma is considered to be necessary conditions for any successful pursuit of *artha* and *kama*. It brings social stability and harmony in the society. Thus, it is considered to be a necessary condition for *artha* and *kama*. Moreover, *dharma, artha* and *kama* form a trio, which not only guides human beings on how to lead the best life but also encourages them to do humane activities. This was rightly pointed out by Prasad when he wrote, "dharma is to regulate the pursuits of *artha* and *kama* means that the individual, the society and the state all are to be governed by dharma, i.e., all pursuits of man in his individual social, political or non-religious spheres should be in accordance with the laws of dharma."[4]

Dharma is the most important component of the *purusharthas*. Without it other goals are not realisable. It is regarded as supreme to other *purusharthas* because unless one

CC-0. In Public Domain. Digitization by eGangotri

acts according to the moral rules governing him and the universe, he cannot attain *moksa*. So dharma is claimed to be the desirable objective of all well-balanced personality and through it a well-balanced social order. Among the *purusharthas*, dharma alone stands for a universal value. And no one can avoid it. If there is no dharma, the question of *moksa* does not arise. It is asserted that dharma plays an important role to obtain *moksa.* Hence dharma stands taller than *moksa, artha* and *kama.* Thus it occupies an apex position among the *purusharthas.*

The significance of dharma can be read form Dharmasastras. According to Dharmasastras, the life span of a person is not defined from the perspective of him/her being an individual and social being, but also characterised by his/her relation to fellow beings, rest of creationand cosmos itself. Dharma advocates duties of human beings. It gives emphasis to duties than rights of a person. It is so because duty must be performed in such a manner that it causes no harm to others. By implementation, everyone will do their duties and in the process they will get their rights. The best performance of dharma brings universal peace and harmony to the society and transformation within an individual. Thus, the *dharmasastras* contains the disciplines of life which modify the external behaviour as well as the inner disposition of man. Barlingey stated this when he wrote, "Dharma, as enunciated in the *Dharmasastras*, is the comprehensive umbrella denoting all moral laws, ethics, codes of conduct and religious acts.Rta is the logical concept underlying dharma. Rna represents the

CC-0. In Public Domain. Digitization by eGangotri

obligation of man to make his life conform to dharma and rta."[5] Thus the touchstone of dharma is the attitude with which one acts.

Since the moral qualities prescribed for this following of dharma were common to all, they express the universal nature of Dharma and many disciplines stated in the dharmasastras are universal in nature. These texts have considered man as an individual as well as a social being. So the observation of the tenets of Dharmasastras alone is sufficient to lead a fulfilling and rewarding life.

In his commentary on Yogasustra, Vyasa defines dharma as the universal goodwill. Here we see that the normative aspect of dharma has a universal implication in the sense that is regards other's interests in the society without harming one's own interest. The ideals put forth here have undertones of universal ethics which promote self-discipline for an individual and his social well-being. Its social implication is really very strong as here dharma focuses more on bettering the society as a whole than the individual. The ideal of dharma conceives of society as an organic unity where individual interests are subordinated to the interests of the society. Thus, dharma represents the moral order of the universe which is meant for providing a sustainable society.

Dharma in the modern Perspective

Dharma, in the Vedic age, was given priority over morality as it was believed that morality springs form dharma. The unusual unrest that ensues as a consequence of dirty

CC-0. In Public Domain. Digitization by eGangotri

politics involving shame claims of various communities generally leads to asking what dharma really means, what role it has in our lives, to what extent it affects the governance of our society and so on in the modern times. In the modern times, dharma is treated as dynamic force of life because liberation, secularism and globalisation are believed to be the principal adherents of human life. Dharma can be viewed as the code of law or the world order which binds us to life together in asociety and brings peace, happiness and harmony in life. Thus it is stated that universal peace and harmony are the outcomes of dharma. Hence dharma can be considered consisting of three elements; the ideas of uniformity, spirituality and truth of life. Here we see that dharma transform human beings into 'humane beings.'So we can say that in the modern times, unlike the classical age, dharma is not just associated with social forms of human life, but also with human values. Dharma guides us to be righteous. One cannot discard dharma from his life because dharma is perceived as the payment of an individual's debt to society. Activities with adherence to moral or social laws, or both are treated as dharma. Thus, performing dharma signifies an individual's contributions to the sustenance of social order. Dharma which was used in the sense of social and moral order and which was meant for strict observation steadily lost its hold with concessions creeping into the system. This was clearly stated by S.Gurumurthy, "The sense of duty in traditional model and the sense of right in modernity are a total contrast. The duty of one transforms into the right of another. So Dharma transcends both duty and right because it comprehends both. Dharma consists of self-enforcing norms by the voluntary

CC-0. In Public Domain. Digitization by eGangotri

submission of the people. Culture is the collective behaviour according to the norms of Dharma which protects dharma; and Dharma which is the behavioural norm of the individual and then collective, protects culture. The relation between Dharma and culture is mutually beneficial co-operation. Enforced law which created enforceable rights cannot create families; but it can destroy them. It cannot create communities; but it can destroy them. This is self-evident from a comparison of law and contract dominated West and culture and relation dominated-read Dharma driven- Indian society."[5]

To conclude, we can say that dharma is conducive to the integration of the society because this notion binds people together. The concept 'oneness of all' can be maintained and protected by practising dharma. To maintain peace and harmony in the society, all of us should accept the relation between our nature and our social role. Therefore dharma in the modern context is neither an extravagant performance of rites and rituals, nor a blind faith in a super natural power. Rather, it is the pursuit of the foundational moral principles which are the sustaining ground of the society.

References.

1.Gautamananda,Swami, '*Swami Vivekananda- the Ambassador of Indian Culture,*' in Vedanta Kesari, December, 2012, p.467.

2. Misra, Godabarisha, '*Dharma- Its Normative Base and orthopraxeic Frame,*' in Dharma- The Categorical

CC-0. In Public Domain. Digitization by eGangotri

Imperative, (ed) Asoka Vohra, New Delhi: D.K.Print World. 2005, p.54.

3. R, Prasad, '*The Theory of Purusharthas: Revaluation and Reconstructions,*' Journal of Indian Philosophy, vol.9, 1981, p.69.

4. Barlingey, S.S, '*A Modern Introduction to Indian Ethics,*' New Delhi: Penman publishers, 1998, p.81.

5. Gurumurthy. S, '*India's Culture, Society and Economy,*' in Vedanta Kesari,2012 p, 599.

Dr. P.I.Devaraj &
Dr.Syamala.K
Assistant Professors, Department of Philosophy,
Sree Sankaracharya University of Sanskrit, Payyanur Center,
Edat.P.O, Payyanur,
Kannur, 670327,
Mob: 9447418573

CC-0. In Public Domain. Digitization by eGangotri

ONAM AND HISTORY: MULTY DIMENSIONS OF FESTIVITY

Dr. C. Ganesh

The Festival Of Onam is inscripted on the pages of history through various point of views. Historians have focused mainly on the evolution of the festival. The root of word Onam find its birth from the Sanskrit word Sravana,the name of the 22nd lunar mansion. While analyzing the historical facts we can see very interesting but sometimes contradictory results.

One chief argument regarding the origin of Onam is that it is a harvest festival. The violence of the monsoon will have abated and the incessant fall of rain ceased. Nature appears as if assuming a new garb. Trees blossom, flowers shoot-up the days are pleasant and the nights delightful. The harvesting of the crops will have been commenced and there is an air of plenty all around. This physical climate declares Onam as a harvest festival.

This Onam festival is preceded by two agrarian rituals called Illam-nira and Puthari. Illam nira means the filling of the

CC-0. In Public Domain. Digitization by eGangotri

granary with paddy recently harvested and Puthari is the feeding ceremony of new rice. These two agrarian rituals have been still performed even in the post-modern capital centered society. Because of these reasons Historians say that Onam is originated from agrarian rituals. (Padmanabha Menon K.P., Vol.1 1998)

When we go through the history of Onam the first ever comment is that of Jacob phinizy. He observes Onam is celebrated in August on the day of star Thiruvonam. He says that Vishnu displaced Mahabali from his position and settled him as the security of heaven. Vishnu permitted Mahabali to visit the earth once in an year. On that day everyone should wear new dresses and prepares five itemed feast. He wrote that during the days of Onam people form smaller groups and conduct fights with wooden rode's and arrows. The most interesting finding of Jacob phinizy is that Vishnu made Mahabali as the security of heaven, which not commonly found in other studies.

The connection between Onam and Ramayana as inscripted by Canter Visscher is quite whimsy. As per Canter during Onam days people make a heap of cowdung on the yard and decorate with flowers and idol of Vishnu. People cut the coconut to two equal offer coconut to the idol as it is favourite food of Vishnu. People exclude non vegetarian food on those days.

CC-0. In Public Domain. Digitization by eGangotri

Bartholomio who visited Kerala during 1777 to 1789 observed the rituals of Onam as a prayer for a happy and prosperous year ạhead . He says that people stay extremely happy during this period. According to Barthalomio Onam is celebrated for 8 days and during this period people keep their surroundings neatly by spreading cowdung in the yard and decorating front portion of the yard with flowers. (Fowcett F: 1990)

Francis Buchanan emphasize the pepper business in Kerala by the people for earning money to spent for buying dress materials and beverage items. He says that even for low cost people sent pepper during Onam days. The judiciary under the King postpones the verdict even if it is a on murder during these days. (Murdock John, 1991 (1904).

Hermann Gundert lived in Kerala during the period 1850-1872 and published a Malayalam dictionary. In that he gives the meaning of the word Onam as group of stars and northern star system. The meanings of the words Onakkazhcha and Onathallu as given by Gundert is not specifically connected with Onam.

According to Malayalam Scholars like Attur Krishnappisharady and Chelangat Gopalakrishnan have different opinions on the origin of Onam festival. Attur says Onam celebration started in between the Christ year 620 and 670 and out of the 36 perumakkans it is Bhaskara ravivarman

CC-0. In Public Domain. Digitization by eGangotri

who took initiation and execution of the ceremony. (Parameswara Iyer Ulloor, 1978)

KP padmanabhamenon is another important historian who wrote about the festival. According to him it is the festival of the nature and the nature prepares itself ready with flowers and fruits to celebrate the festival. Menon has also documented the same very famous legend of Vamana and Mahabali regarding the origin of Onam.TK Gopalappanikker and M M Anantha Ram have also the same historical point of view. The historical documents like as specified above, those ewre written in the early 20th century discloses the modern face of the Vamana-Mahabali legend of Onam. . (Anandaram M.M.1999) (Gopala Panicker T.K., 1983 (1900). Padmanabhamenon documents that Onam was celebrated for 28 days at Thrikkakkara temple and there was strict direction to the King, Samanthas, and landlords from the Emperor to attend the function without fail. But he never specifies that Onam is enrooted from Thrikkakkara. The Eminent Scholar NV Krishana Warrier says that Onam has imigrated from Assyria to Kerala through our ancestors. According to him Mahabali is one king or many King who ruled the place named Nineveh in Assyria before 3000years.Onam is a form of the festival which was celebrated at Nineveh during that period by our ancestors who lived there under the rule of the King. The citizens of that place were called as Asur. Krishana Warrier coments that the

CC-0. In Public Domain. Digitization by eGangotri

usage may be similar to the Asuras in the Indian Mythical stories. (NV Krishana Warrier 1984)

According to KT Ravivarma, the Vamana Mahabali Myth is a consructed story to the legend of Onam. Varma docements almost all the legend s related to Onam and concludes that the Myth related to Onam has evolved from time to time. He observes Onam as an ancient folk festival which evolved with time and the Onam we celebrate today is has transformed by absorbing the essence of an anonymous folk ritual, establishment of Hinduism blended with the temple concept and the Bali worship which has immigrated from the various outside cultures.

Scanning through the myths related to Onam over centuries we can see that the history of Onam is not a single rooted one but poly faced.

Reference

1. **Anandaram M.M.,** 1999 Influx - Crete to Kerala, Keerthi Publishing House, Coimbatore.
2. **Census of India,** Vol. 1, Monograph Series, 1961, Ministry of Home Affairs, Delhi.
3. **Clifform James** (Ed.), 1986 Writing Culture, University of California Press, Berkeley.
4. **Day Francis,** 1990 (1863), The Land of Perumals or Cochin its past and its present, Asian Educational Service, New Delhi

CC-0. In Public Domain. Digitization by eGangotri

5. **Fowcett F.,** 1990 (1901) Nayars of Malabar, Asian Educational Service, New Delhi

6. **Geertz, Clifford,** 1993, The Interpretation of Cultures, Fotana Press, London.

7. **Gopala Panicker T.K.,** 1983 (1900), Malabar and its Folk, Asian Educational Service, New Delhi

8. **Krishana Warrier N V** 1984, Kalolsavam, Poorna publications

9. **Kurup A.M.,** 1977, Sociology of Onam, Indian Anthropologist, Indian Anthropological Assn.

10. **Murdock John,** 1991 (1904) Hindu and Muhammadan Festivals, Asian Educational Service, New Delhi

11. **Padmanabha Menon K.P.,** Vol.1 1998 (1924) History of Kerala, Asian Educational Service, New Delhi

12. **Padmanabha Menon K.P.,** Vol.4 1995(1929 A History of Kerala, Asian Educational Service, New Delhi

13. **Panicker K.N.,** 1995, Culture Ideology Hegmony : Intellectuals and Social Consiousness in Colonial India, Tulika, Newyork.

14. **Parameswara Iyer Ulloor,** 1978, 'Onam Festival', English Essays and Poems Ed: Viswanathan, University of Kerala

Dr. C. Ganesh
Asst Prof., Dept Of Creative Writing,
Thunchath Ezhuthachan Malayalam University,
Tirur,Malappuram DT., Kerala.
Email: drcganesh@gmail.com Mob: 9847789337

CC-0. In Public Domain. Digitization by eGangotri

VĀKYA VṚTTI

Dr. Rejani R.S.

This is a transliterated form of Grantha (Script) text on 'vākya vṛtti', a vedantic text book written by Ādi Sankara. In Oriental Research Institute & Manuscripts Library, University of Kerala preserved 8 Granthas on vākyavṛtti. In which 5 text are in Grantha Script and three are in Malayalam. This specific work is kept on Reg: No: 2913 B.

VĀKYA VṚTTI

Om Śukḷāmbaradharaṃ viṣṇuṃ

Śasi varṇam caturbhujam

Prasannavadanam dhyāyet Sarvavighnōpa Śāntaye

Subramaṇyāya paramaguruvē namaḥ.

1. SargastitiPraḷayahetuṃacinthyaŚaktiṃ
   Viśveśvaraṃ viditaviśvamanantamūrtiṃ,
   Nirmuktabandhanaṃapārasukhāmburāśiṃ
   Śṛīvallabhaṃ vimalabōdhaghanaṃ namāmi.

CC-0. In Public Domain. Digitization by eGangotri

2. Yasya prasādādaham- (broken) viṣnur-
madhyēva sarvaṃ parikalpitaṃ ca
Ittham vijānāmi sadātmarūpaṃ
tasyāṅghripadmaṃ praṇatōsmi nityaṃ.
3. tāpatrayārkasantaptaḥ kaścidudvignamānasaḥ
śamādisādhanairyuktaḥ sadguruṃ paripṛcchati.
4. anāyāsēna yenāsmātmucyeyaṃ bhavabandhanāt
tanmē saṃkṣipya bhagavankevalaṃ Kṛpayā vada.
5. sādhvī te vacanavyaktiḥ Pratibhāti vadāmitē.
idaṃ taditi vispaṣṭaṃ sāvadhānamanā śṛuṇu.
6. tattwamasyādivākyotthaṃ yajjīvaparamātmanoḥ
tādātmaviṣayaṃ jñānaṃ tadidaṃ muktisādhanaṃ.
7. Ko jīvaḥ kaḥ paraśvātmā tādātmyaṃ va kathaṃ tayoḥ
tattvamasyādivākyaṃ vā kathaṃ tatpratipādayēt.
8. atra brūmaḥ samādhānaṃ kō'nyo Jīvastvaṃeva hi,
Yastwaṃ pṛcchasi māṃ ko'haṃ brahmaivāsi na
saṃśayaḥ
9. padārthameva jānāmi nādyāpi bhagavansphuṭam,
ahaṃ brahmeti vākyārthaṃ prathipadye kathaṃ vadā
10. satyamāha bhavānatra vigānaṃ naiva vidyate,
hetuḥ padārthabodhē hi vākyārthāvagateriha.
11. antaḥakaraṇatadvṛttisākṣicaitanyavigrahaḥ,
ānandarupaḥ satyaḥ sankim nātmānaṃ prapadyase.
12. satyānandasvarūpaṃ dhīsākṣiṇaṃ jñānavigraham,
cintayātmatayā nityaṃ tyaktvā dehādigāṃ dhiyaṃ.

CC-0. In Public Domain. Digitization by eGangotri

13. rūpādimānyataḥ piṇḍastatonātmā ghaṭādivat,
viyadādimahābhūtavikārātvācca kuṃbhavat.
14. anātmā yadi piṇḍo'yamuktahetubalānmataḥ,
karāmalakavatsākṣādātmānaṃ pratipādaya.
15. ghaṭadraṣṭā ghaṭādbhinnaḥ sarvathā na ghaṭo yathā,
dehadraṣṭā tathā dehō nāhamityavadhāraya.
16. saṅghāto ƒpi tathā nahamiti dṛśyavilakṣaṇam,
drṣṭāra - (broken) nena nipuṇaṃ sampradhāraya.
17. dehēndriyādayo bhāvā hā nādivyāpṛtikṣamāḥ,
yasya sannidhimātreṇa so ƒhamityavadhāraya.
18. anāpannavikāraḥ sannayaskāntavadevayaḥ,
buddhyādīṃścālayetpratyak so ƒhamityavadhāraya.
19. agamanme mano ƒnyatra sāṃprata ca sthirīkṛtam,
evaṃ yo vēda dhīvṛttiṃ so ƒhamityavadhāraya.
20. svapnajāgarite supti bhāvābhāvau dhiyāṃ tathā,
yo vettyavikriyaḥ sākṣātso'hamityavadhāraya.
21. ghaṭāvabhāsako dīpo ghaṭādanyo yatheṣyate,
dehāvabhāsako dehī tathāhaṃ bodhavigrahaḥ.
22. putravittādayo bhāvā yasya śeṣatayā priyāḥ,
draṣṭā sarvapriyatamaḥ so ƒhamityavadhāraya.
23. Parapremāspadatayā mā na bhūvamahaṃ sadā,
bhūyāsamiti yo draṣṭā so ƒhamityavadhāraya.
24. yaḥ sākṣilakṣaṇo bodhastvaṃpadārthaḥ sa ucyate,
sākṣitvamapi boddhṛtvamavikāritayātmanaḥ.
25. dehendriyamanaḥ prāṇāhaṅkṛtibhyo vilakṣaṇaḥ.
projjhi tāśeṣaṣaḍbhāvavikārastvampadābhidhaḥ.

CC-0. In Public Domain. Digitization by eGangotri

26. tvamarthamevaṃ niścitya tadarṭhaṃ cintayetpunaḥ,
atadvyāvṛttirūpeṇa sākṣādvidhimukhēna ca.
27. nirastāśeṣasaṃsāradoṣo ʃ sthūlādilakṣaṇaḥ,
adṛśyatvādiguṇakaḥ parākṛtatamomalaḥ.
28. nirastātiśayānandaḥ satyaprajñānavigrahaḥ,
sattāsvalakṣaṇaḥ pūrṇaḥ paramātmeti gīyate.
29. sarvajñatvaṃ pareśatvaṃ tathā sampūrṇaśāktitāṃ
vedaiḥ samarthyate yasya tadbrahmetyavadhāraya.
30. yajjñānātsarvavijñanaṃ śrutiṣu pratipāditam,
mṛdādyanekadṛṣṭāntaistadbrahmetyavadhāraya.
31. yadānantyaṃ pratijñāya śrutistatsiddye jagau,
tatkāryatvaṃ prapañcasya tadbrahmetyavadhāraya.
32. vijijñāsyatayā yacca vedānteṣu mumukṣubhiḥ,
samarthyate ʃ tiyatnena tadbrahmetyavadhāraya.
33. jīvātmanā praveśaśca niyantṛtvaṃ ca tān prati,
śrūyate yasya vedeṣu tadbrahmetyavadhāraya.
34. karmaṇāṃ phaladātṛtvam yasyaiva śrūyate Śrutau,
jīvānāṃ hetukartṛtvaṃ tadbrahmetyavadhāraya.
35. tattvampadārthau nirṇītau vākyārthaścintyate ʃ dhunā,
tādātmyamatra vākyārthastayoreva padārthayoḥ
36. saṃsargo vā viśiṣṭo vā vākyārtho nātra sammataḥ,
akhaṇḍaikarasatvena vākyārtho viduṣāṃ - (broken)
37. pratyagbodho ya abhāti so ʃ dvayānandalakṣaṇaḥ.
advayānandarūpaśca pratyagbodhaikalakśaṇaḥ.
38. itthamanyonyatādātmyapratipattiryadā bhavet,
abrahmatvaṃ tvamārthasya vyāvarteta tadaiva hi.

CC-0. In Public Domain. Digitization by eGangotri

39. tadarthasya pārokṣyaṃ yadyevaṃ kiṃ tataḥ śṛṇu,
pūrṇānandaikarūpēṇa prathyagbodho'vatiṣṭhate.
40. tattvamasyādivākyaṃ ca tādātmyapratipādane,
lakṣyau tattvaṃpadārthau dvouvupādāya pravartate.
41. hitvā dvau śabaḷau vācyau vākyaṃ vākyārthabodhane,
yathā pravartate*f*smābhistathā vyākhyātamādarāt.
42. ālambanatayābhāti yo*f*smatpratyayśābdayoḥ,
antaḥkaraṇasambhinnabodhaḥ sa tvampadābhidaḥ.
43. māyopādhirjagadyoniḥ sarvajñatvādilakṣaṇaḥ,
pārokṣyaśabalaḥ satyādyātmakastatpadābhidhaḥ.
44. Pratyakparokṣataikasya sadvitīyatvapūrṇatā,
virudhyate yatastasmāllakṣaṇa sampravartate.
45. mānāntaravirodhe tu mukhyārthasya parigrahe,
mukhyārthenā vinābhūte pratītirlakṣaṇaocyate.
46. tatvamasyādivākyeṣu lakṣaṇā bhāgalakṣaṇā,
so*f*yamityādivākyasthapadayo- (broken) nāparā.
47. ahaṃ brahmetivākyārthabodho yāvaddṛḍhībhavet,
śamādisahitastāvadabhyasechśṛavaṇādikaṃ.
48. śrutyācāryaprasādena dṛḍho bodho yadā bhavet,
nirastāśeṣasaṃsāranidānaḥ puruṣastadā.
49. viśīrṇakāryakaraṇo bhūtasūkṣmairanāvṛtaḥ,
vimuktakarmanigulaḥ sadya eva vimucyate.
50. prārabdhakarmavegena jīvanmukto yadā bhavet,
kiñcitkālamanārabdhakarmabandhasya sankṣaye.
51. nirastatiśayānandam vaiṣṇavam paramaṃ padam
punarāvṛttirahitam kaivalyam pratipadyate

CC-0. In Public Domain. Digitization by eGangotri

iti paramahaṃsa parivrajakācarya śrīmal-
govindabhagavalpādacaryaśiṣya
śrīmal sankara bhagaval pādācarya viracitam vakya
vṛtti samāptam

Four mahā vākyās included in Vedic text book are Prajñānam Brahma, Aham Brahma Asmi, Tattvam Asi, Ayam Ātmā Brahma. Out of which 'Tat Tvam Asi'(that thou Art) from chāndogya Upanishad is considered most important. "Ādi śankarā dissects the statement, Tat Tvam Asi and reveals its depth and significance to the student. It also clearly indicates that the self in him is self everywhere the Brāhman" (Swami Chinmayanand Vākyavṛtti, Page no. v). This work has only one printed text which was published by Chinmaya Prakāshan in March 2010 with the interpretation of Chinmayanand Swami.

Dr. Rejani R.S.
Asst. Professor
ORI & Mss Library
University of Kerala
Kariavattom

CC-0. In Public Domain. Digitization by eGangotri

HISTORICAL EXCERPTS ON THE DISCIPLINE OF ENDOGAMY OF THE KNANITES

Prof. Fr Byju Mathew Mukalel

The Knanites or Thekkumbhagar is an endogamous ethnic Christian group hailing Jewish origin and presently adheres to two Christian faiths: Knanaya Catholics mainly under the Syro-Malabar Catholic Archeparchy (Archdiocese) of Kottayam for the Southist people and Knanaya Jacobites under the Jacobite Knanaya *Bhadrasanam* of Chingavanam. The Knanaya community and the Archeparchy of Kottayam have played and still play a vital role in the existence as well as growth of the Syro-Malabar Church and of the Indian Church in general. The community has contributed much to the cultural and economic growth of Kerala as well.

According to the living tradition among the Knanites, it had its origin from a colony of Jewish Christians of the tribe of Judah consisting of around 400 persons of seventy two families of seven clans who in AD 345 immigrated to Cranganore

CC-0. In Public Domain. Digitization by eGangotri

(Kodungalloor) from Southern Mesopotamia. The group, headed by a merchant called Knaithomman, included a bishop Mar Youseph, four priests and some deacons. They believe that they came to strengthen and re-invigorate the Church of Marthoma Christians of India founded by St Thomas, the Apostle of Jesus Christ, which was in a weakened state. The Knanites built churches of their own and had priests of their own and continued in the Catholic faith. They continued their relation to the mother Church in Persia and obtained bishops from there.

The existence of this community is peculiar in various cultural aspects like marriage customs, ancient songs, food habits, dress code, performing art forms like Margamkali, introduction of East Syrian language, liturgy and culture in Kerala, contribution in the fields of education, health care, agriculture, business and economic growth and hence a cultural study on the community is very relevant. One of the most peculiar and curious custom related to the community is its practice of the discipline of strict endogamy. Endogamy means marriage from within a particular sect, caste, ethnic group, religion, etc. Knanaya endogamy is strict in the sense that the members are disciplined in marrying persons from among the community itself. Those who marry from other communities are not permitted to continue in the Knanaya community. This article tries to bring forth various historical references to such a practice from 1603 (soon after the Synod of Udayamperoor of 1599 a land mark in the history of Christianity in India) to

CC-0. In Public Domain. Digitization by eGangotri

1911, when the Archeparchy of Kottayam (then Vicariate of Kottayam) was erected.

1. Antonio de Gouvea in 1603, published in 1606 [1]

Com o que nào sofrem liarem se huns com outros por casamentos, nem ainda continuarem huns nas igrijas dos outros, nem terem sacerdotes nellas da casta da outros…	They do not tolerate to ally oneself with the others by marriages, nor even to continue in the church of the others; nor to have in ones churches priests belonging to the caste of the others.

2. Mar Francis Ros in 1604 [2]

Todavia os descendentes de Thome Cananeo sempre ficarâo sobre sy, sem querer casar nem misturarse com estes outros Christáos, e assy atee oie ha entre ells duas geraçôes.	However, the descendants of Thomas Cananeo always remained above them without wishing to marry or to mix with these other Christians, and so up to the present there are among them two lineages.

3. Fr John Campori S.J. in 1604 [3]

Estas duas castas de que falavamos cada huma dellas pretende proceder da verdadeira molher	These two castes, of whom we were speaking, each of them claims to proceed from the true wife considering the

CC-0. In Public Domain. Digitization by eGangotri

fazendo outra filha da eserva. E assy huma casta não se casa com a outra, e nos bazares tem differentes Igreias adonde acodem todos cada hum comforme a sua geração, aindaque no mais se communicão, mas com tudo entre sy sempre ha differenças e rixas.

others as offspring of the slave. And thus one caste does not enter into marriage with the others, and in the bazars have separate churches where each one goes according to one's own lineage, nevertheless there is always among them differences and quarrels.

4. Frey Paulo da Trinidade OFM in 1630-36 [4]

Mas ainda que todos procedam de um mesmo tronco, não há entre eles mistiguidade, antes grande discórdia, tendose os descendentes dos filhos ligitimos e aqueles que com eles se liaram por casamentos, por mais honrados que os que descenderam dos filhos bastardos; e assim de nenhuma maneira se misturaram uns com os outros, por casamento, e

However, although all of them proceed from one and the same trunk, there is no mixing among them, on the contrary great discord, considering the descendants of the legitimate sons and those related to them by marriage as more honourable than the descendants of the bastards. And hence by no means do the ones mix with the others by marriage, neither do they tolerate or consent the others in one's own churches or to

CC-0. In Public Domain. Digitization by eGangotri

nem ainda sofrem nem consentem uns nas igrejas dos outros nem terem nelas sacerdotes da casta dos outros… Mas os que vêm dos filhos da escrava, são mais em número que os que descendem da senhora, porque estes não se misturam com nenhuma geraçáo fiel, o que não tém os outros que, por razão de multiplicação, compram naires e os dão por maridos a suas filhas; e assim, de sessenta aldeias que há desta gente, escassamente as dez são dos nobres filhos da senhora, sendo todas as mais dos descendentes da escrava.	have in one's own churches priests belonging to the caste of the others. … However, those who proceed from the sons of the slave woman are more in number than those who descend from the lady because the latter do not mix themselves, with any other lineage – Christian or non-Christians – which (rule) the others do not follow who; for reason of multiplication, buy the Nairs and give them as husbands to their daughter; and thus out of the sixty settlements of this people scarcely ten only belong to the noble sons from the lady, while all others belong to the descendants from the slave woman.

5. Fr Giuseppe Sebastiani OCD in 1657, published in 1666 [5]

L'antipatia di queste due fattione è si grande, che non si parentano gli con gl'altri, ne hanno Chies	The antipathy of these two factions is so great that they do not have intermarriage. Neither do they have common

CC-0. In Public Domain. Digitization by eGangotri

communi, né i cassanari possono essere, che dalla propria parte, il che hoggi pure si usa; benche il grande Meneses procurasse remediarvi: tanto sono tenaci nelle loro avversioni, e sissi nelle resoluzioni, bench perverse, dale quali sepure una volta resorgono, in processo di tempo vi cadono di nuouvo e piu volte.

churches, nor can they have priests but those belonging to one's own side, which (rule) is kept even today, although Meneses the Great had tried to remedy it. They are so tenacious in their aversion, and divided in their resolution albeit perverse, from which even if they resurrect at times, they fall into it again and many times.

6. Vincenzo Maria di S. Caterina da Siena in 1672 [6]

Li Christiani di S. Tomaso … si dividono in due fattioni, l'una detta Baregumpagam, ò del Norte numerossima, l'altra Tegumpagam, ò del Sul, di poche chiese, cioè Diamper, Cotette, Turugli, Carturte. Frà loro ancora vi è differenza, che quelli sono più oscuri, questi più bianchi. Li uni sono contrarii à gl'altri di genio, onde non

[St. Thomas Christians] … are divided in two factions one is called Baregumpagam or of the North, very numerous, the other Tegumpagam or of the South. Between them there exists the difference of complexion also; the Northists have darker complexion, the Southists whiter. The one is contrary to the other in genus, where they never unite each other in marriage, they don't

CC-0. In Public Domain. Digitization by eGangotri

s'uniscono in matrimonio, non hanno case comuni, né li Parochi possono essere, che della propria natione. Però nelle ragioni universali della Christianità sono indivissi, un cuore, ed un'anima.

have common houses, neither the parish priests can be (the same) if not of proper nation. However in the universal teachings of Christianity, they are undivided, one heart and one soul.

7. MS Sloane 2748, attributed to Fr. Mathew of St. Joseph in circa 1676 [7]

Todas estas são igrejas do sual, quero dizer Christãos de S. Thome de Sangue baixo e de tal feição que os de Sul não se casãão com gente de Norte, e nem os de Norte com os de Sul aindaque boñs e obedecidos.

All these are churches of the South, which means Christians of St. Thomas of inferior blood; and of such faction that those of the South do not marry with the people of the North, nor do those of the North with those of the South though good and obedient.

8. Francesco de Souza in 1710 [8]

Reynando Cocurangon, foy ter ao porto de Parç Patanõ hum Armenio de grossissimos cabedaes por nome Thomè Cananeo, o qual foy recebido do Rey com demonstrações

When Cocurangon reigned, there came to the Port of Paru Pantanam (city) an Armenian of great wealth by the name Thomas Kynai (*Thomas Cananeo*). The king received

CC-0. In Public Domain. Digitization by eGangotri

de summa benevolencia, & conseguio delle muitas honras, & priviligios para os Christãos; & entre outros, que fò elles, quando casastem, pudestem rematar, co hma flor de ouro os cabellos da cabeça, andar sobre elefantes como filhos de Reys, & sentarse em alcatifas, honras muito estimadas no Malavar. Teve este Armenio duas copiosas descendencias, hma de sua legitima mulher, que era hma Nayra Christãa, outra de hma concubina: os descendentes legitimos povoàraõ Cranganor, Cranganor, Cottete, Diamper, & outre lugares: os bastardos se estendèraõ por outras partes: & todos augmentàrõ muito a Christandade de Serra.

him with demonstrations of great benevolence and he obtained from the king many honors and privileges for the Christians such as, the wearing of a golden flower over the hairs of the head, riding on elephants as royal sons and sitting on carpets – honours much esteemed in Malabar. This man (*Armenian*) left two large sects of descendants, one by his lawful wife who was a Nayar Christian woman and the other by a concubine. The lawful descendants settled at Cranganore, Carturte, Diamper and other places. The Christians in Malabar were, thus, divided into two factions, and one did not intermarry with the other.

9. Ioannis Facundi Raulin in 1745 [9]

... quarum una, legitime illius fuit sponsa, alia concubina: ex utraque

Of these [two wives of Thomas Cana], one was his lawful spouse and the other a

CC-0. In Public Domain. Digitization by eGangotri

filios procreasse; ex legitima autem progenitos, utpote Nobiles, cum natis ex concubine, nullum voluisse commercium, aut communicationem inire, matrimonia ducere, nec Presbyteros ex iis accepire.

concubine. He generated children from both. Being nobles, those from his lawful wife did not like to have any commerce, communication or intermarriage with the children of the concubine. And they did not want to accept priests from them.

10. Joseph Simon Assemani in 1728 [10]

Ceramo Perumalo Imperatore Thomas quidem Armenus, (vulgo Thomas Cana) in Malabariam venisse sertur. Hic binas, tu ajunt, uxores habuint: alteram Cranganorae, Angamalae alteram. Ex utraque filios procreavit; sed quos ex priori susceperat, nobiles vocant, qui cum natis ex posteriori conjuge nel matrimonium contrahere patiuntur, nec eos ad communionem ecclesiae admittere, aut eorum presbyteros recipere: Ajunt enim primam fuisse legitimam sponsam, alteram concubinam.

During the time of Emperor Ceraman Perumal, a certain Thomas Armenian (commonly called Thomas Cana) came to Malabar. This man had two wives, as it is said one at Cranganore and the other at Angamali. He begot children from both wives; but those born from his first wife are said to be the nobles who do not consent to intermarry with those born from the second wife, nor do they admit them in communion in their church or accept their priests, because it is alleged that the first was a legitimate wife and the second

CC-0. In Public Domain. Digitization by eGangotri

Porrò ex hoc Thoma genus omne Christianorum Malabarum accersunt.

a concubine. All sects in the Malabar Christians take their origin from him & c.

11. Dr. Joseph Cariati in 1782 [11]

Tudo que ambas fossem da mesma honra, e estima para com os Reys, e outras nações; porem entre si, nem fazem casamentos os nobres; porque cada hum pertendeo ser mais nobre que o outro, sendo esta invenção do diabo para enfraquecer mais aquelle povo.

Although both of them are of the same honour and esteem with the kings and other people, between them, however, the nobles do not contract marriages, because each one claimed to be nobler than the other, this being an invention of the devil to greatly weaken this people.

12. W. Germann in 1877 [12]

Die Südlichen verachteten andern, heiratheten nur unter sich, ja wollten selbst die Kirchen nicht gemeinsam haben und waren so exclusiv, dass alle convertiten de+m nördlichen zweige zugeteilt wurden.

The Southerners despised the others, married only themselves. Nay, they would not even have churches in common and were so exclusive, that all converts had to unite with the northern branch.

CC-0. In Public Domain. Digitization by eGangotri

13. James Hough in 1839 [13]

The two lines of his (Armenian merchant Thomas Cana's) posterity remained distinct, the former being considered more respectable and for many ages they were so proud of their priority, that they refused to contract marriages or even to hold any intercourse with their northern brethren; so far did they carry this feeling, that they would not allow them even to enter their churches.

14. G. Kurien in 1872 [14]

Among the Syrian Christians of Malabar, there are two sects called Northists & Southists who follow the same faith but differ in customs and manners and do not intermarry with each other, but claim nobility.

15. Fr Marcellino Berardi in 1876 [15]

Inoltre e ciò è da notarsi bene, fra questi Soriani v'è una parte detti Suddisti, Techunbagam i quali esedonsi più nobili delli altri soriani, ed in realtà non fanno matrimoni cogli altri, ne ricevano vicari nelle chiese loro se non della loro casta; ora costoro (e già si vocifera) domanderanno un vescovo loro non volendo essere sottoposti ad altro dell'altra casta.

In addition, and it is to be noted well that, among these Christians, there is a part called Southists Techunbagam who being nobler than the other Syrians, and in fact, they neither contract marriage with the others, nor receive vicars in their churches if not from their own caste; now they (it is already rumoured) will demand a bishop from them, not wishing to be under one from the other caste.

CC-0. In Public Domain. Digitization by eGangotri

16. Southist priests in 1887 [16]

Credimus Sanctitatem Tuam minime latere, tum ex historiis tum ex Vicariorum Apostolicorum relationibus, tum etiam ex multis nostris petitionibus, nos saeculo fere V° ex Chaldaea et Cananaea in Malabariam venisse atque hodiedum nullo modo cum iis, quos Nortistas appellant et cum conversis couti, nullum ex eis Vicarium in nostris Ecclesiis admittere, nullo consanguinitatis sive affinitatis aut commercii vinculo cum eis fuisse obstrictos, nullam denique ex eis mulierem in matrimonium assumere; sed solum ex nostris atque ex Jacobitis, qui eandem nobiscum castam constituunt: quam nostram diuturnam et pene admirandam aversionem invidis semper oculis speculantur adversarii nostri et quum eos, quos ad nostram hanc aversionem

We believe that it is not unknown to Your Holiness from histories, as well as from the reports of the Vicars Apostolic, and also from many petitions of ours, that we came from Chaldaea and Cananaea to Malabar in about the 5th century and that until today we in no way associate with those called Northists and with the converts, that we admit none of them as vicar in our churches, that we are bound to them by no bond of consanguinity, affinity or commerce, and that we take in marriage no woman of theirs, but only ours and of the Jacobites who form the same caste with us. Our adversaries look at our such longstanding and wholly admirable aversion always with envious eyes, and since they found all those

CC-0. In Public Domain. Digitization by eGangotri

dissolvendam perfringendamque insumpserunt, labores conatusque irritos fieri conspicerent, irarum pleni, quodam ex nostris, qui eis ex famulatu erant secum matrimonio copulari cogerunt, qua ex adversariorum nostrorum agendi ratione magnas simultates tumultusque provenisse interdum etiam nostris Vicariis apostolicis innotuit.

works and efforts they undertook to dissolve and break our aversion becoming futile, filled with anger they compelled some of us who were in their service, to marry with them; and that such behaviour of our adversaries at times have caused great clashes and tumults is also known to our Vicars Apostolic.

17. Southist representatives in 1887 [17]

Gli scriventi dicono di appertenere ad una società (ossia ad una casta) assai ragguardevole e nobile, superiore al rimanente dei Soriani, dei quali declinano affatto il consorzio ed i connubi.

The writers say that they belong to a very respectable and noble society (or to a caste) superior to the rest of the Syrians with whom they in fact refuse intermarriage and partnership.

CC-0. In Public Domain. Digitization by eGangotri

18. Archbishop Leonardo de St. Louis Mellano in 1887 [18]

Essi si dividono in due caste, ossia classi, cioè i Nordisti e Suddisti, chiamati i primi in lingua malabarica Vadaquenbattucar, ed i secondi in Tequenbattucar. I primi si estendono in tutta la Missione e sono molto numerosi, perchè ammettono fra loro ogni casta di convertiti, e Dio solo sa quante migliaia di questi furono istruiti e battezzati in Verapoly. I secondi pretendono che i loro antenati siano venuti dalla Caldea, e si considerano i più nobili. Della loro apparenza e dai loro costumi certo si doverebbe dire che sono e discendenti da esteri e di altra casta. Non ammettono mai i neo convertiti fra loro per timore di perdere la tradizionale nobilità, mai contraggono matrimonio con quelli del Nord, e non li

They are divided into two castes or classes, i.e., the Northists and the Southists, in the Malabarian language called *Vadaquenbattucar* and *Thequenbattucar*. The first ones are spread in the whole mission and are very numerous, because they admit among them converts of every caste, and God only knows how many thousands of them were instructed and baptized in Verapoly. The second ones claim that their ancestors have come from Chaldea and they consider themselves the most noble. From their appearance and from their customs certainly it must be said that they are descendents of foreigners and of another caste. They do not ever admit new converts among them for the fear of losing the traditional nobility, never do they contract marriage with

CC-0. In Public Domain. Digitization by eGangotri

ammettono mai a prendere cibo con loro, e molto meno permetteranno che un Saccerdote dei Nordisti sia Vicario nelle chiese loro, mentre al contrario essi sono ammessi nelle chiese dei Nordisti.	those of the North, and do not ever admit them, to take food with them, neither would they permit that a priest of the Northists be the Vicar in their Churches, while on the contrary they are admitted in the Churches of the Northists.

19. Report by Card. Gaetano Aloisi-Masella in 1889 [19]

Essi si dividono in due, cioè in *Vadequenbattucur* o *Nordisti* ed in *Tequenbattucar* o *Suddisti*. I *Nordisti* ascendono a circa 200,000 nei due Vicariati complessivamente, i *Suddisti* ammontano a 15 o 20,000. Questi pretendonsi discendenti dai Caldei di Meso-potamia, e si considerano come più nobili. Non ammettono mai i neo-convertiti fra loro per timore di perdere la nobiltà tradizionale, mai contraggono matrimonio coi *Nordisti*, mai li	They are divided into two, i.e., *Vadequenbattucur* or the Northists and *Tequenbattucar* or the Southists. The Northists comes to around 200,000 in both the Vicariates together, while the Southists arrives to 15 or 20,000 people. These ones claim that they are descendants of Chaldeans of Meospotamia, and they consider themselves the most noble. They do not ever admit new converts among them for the fear of losing the traditional nobility, never do they contract marriage with those of the North, and do not

CC-0. In Public Domain. Digitization by eGangotri

ammettono a prendere cibo con loro, nè ammettono che un Nordista sia Vicario nelle loro chiese ecc.	ever admit them to take food with them, neither would they permit that a priest of the Northists be the Vicar in their Churches, etc.

20. Bishop Charles Lavigne S.J. in 1893 [20]

Among the Christians under my jurisdiction, a section of from fifteen to twenty thousand bears the name of "Southists". They say they are Jews of the tribe of Judah who were converted at the time of the apostles and came to India about the middle of the fourth century in the train of Mar Thomas Cana. Their increase has been slow because they never marry outside their own nation.

21. Southist community in 1895 [21]

We, Your Holiness' most dutiful and obedient children, do, hereby, beg to represent Your Holiness that we are the descendants of a Syrian colony that emigrated from Babylon in A.D. 345 and settled in the Malabar Coast, to propagate the Church of Christ in this dark land: ever since our colonisation, we have been remaining as a separate sect without intermarriage with other Christian sects.

22. Manimala Ciaccunni et al. in1895 [22]

We, Your Eminence' most obedient and dutiful children do hereby wish and beseech to place before Your Eminence that we are the descendants of a Syro-Chaldean colony that migrated from Babylonia in A.D. 345 under the leadership of

CC-0. In Public Domain. Digitization by eGangotri

Thomas Cana and Bishop Joseph, and settled in the Malabar Coast of South India, to propagate the Church of Christ in these dark regions; and ever since our colonization, we have remained as a separate tribe unmixed by marriage with other Christians.

23. Letter of Southists in 1900 *Clerus Populusque* [23]

Nos Suddistae simus coloni ab aliis diversi, ut ex documentis et historiis colligitur. Nec ideo sequetur dari debere proprium Episcopum diversis in Indiis existentibus castis. Nos enim non petimus ratione castarum, sed colonorum antiquissimorum, qui ex Chaldaea et Palestina huc advecti per 15 soecula absque commixtione matrimonii cum alia quacumque gente viximus; unde valde grave est et dolorosum nobis nunc conjungi cum Nordistis quoad regimen etc. Ceterum petimus ne hinc

We, the Southists, are inhabitants of a colony different from others as it is inferred from documents and history. From this it does not follow that bishops must be appointed to different castes that exist in India. We do not request on the basis of castes but as the most ancient inhabitants of the land who immigrated here from Chaldea and Palestine, lived for 15 centuries without commixture of marriage with any other people. Hence it is very hard and painful to us to be united with the Northists in the ecclesiastical government etc. Further, we request lest one may infer that we and our

CC-0. In Public Domain. Digitization by eGangotri

inferatur nos nostramque agendi rationem obstare, seu opponi conversioni gentilium, cui sedulo nos semper allaboramus et quotquot a nobis convertuntur ad fidem, Nordistis cohaerent, ut regionis mos invaluit.

behaviour stand against or oppose conversion of gentiles for which we always zealously work hard and who so ever converted to faith by us, are ascribed to the Northists as is the prevailing custom of the region.

24. Letter of Southists in 1900 *Quando Quidem* [24]

Syro-Malabarenses Catholici distinguuntur in duas classes, nempe in Suddistas et Nordistas. Suddistae originem suam ducunt ex Syro-Chaldaeis. Sunt enim posteri eorum Judaeorum, qui tempore Apostolorum ad fidem conversi, circa medium soeculi IV, duce Mar Thoma Cana dicto, se contulerunt in Malabariam ut coloni et primis temporibus habitarunt in civitate Cranganorensi; unde Suddistae

Syro Malabar Catholics are distinguished in two groups, i.e., Southists and Northists. The Southists took their origin from Syro Chaldeans. For they are descendants of the Jews who at the time of the Apostles converted to the faith. Having been led by one called Mar Thoma Cana around the middle of the fourth century they themselves came together to Malabar as a colony and at the beginning inhabited in the city of Cranganore; from where the Syro-Chaldeans are called

CC-0. In Public Domain. Digitization by eGangotri

nuncupantur Syro-Chaldaei; Nordistae vero sunt qui primum a S. Thoma Apostolo, deinde a multis aliis ad fidem conversi sunt ex diversis et multifariis hujus regionis castis. Hinc est quod ferunt nomen Christiani S. Thomae Apostoli. Nonnunquam tamen propter ritum nempe Syro-Chaldaicum, quem habuerunt a Suddistis, seu a Syro-Chaldaeis in Malabaria, vocantur etiam Syro-Chaldaei. Nec deest nomen utrique parti proprium et distinctivum. Est enim uni parti inditum nomen Suddistae; alteri vero nomen Nordistae, cujus origo non est aliunde quam quod haec pars septemtrionalem, illa vero meridionalem supradictae civitatis partem inhabitabat. Etsi nunc omnes nempe

Southists; on the other hand, Northists are those converted to faith first from St Thomas, the Apostle and then from many others of various and multifarious castes of this region. Hence they carried the name Christians of St Thomas, the Apostle. Sometimes, however, on account of the Syro Chaldean Rite, which they had from Southists or Syro Chaldeans of Malabar (Kerala), they are also called Syro Chaldeans. And both parties had proper and distinct name. For the name Southists was given to one group, on the other hand the name Northists was given to the other group. The origin of this group is not related to South. But the group was residing in the northern part of the aforementioned city. Though now all Southists and Northists from the mentioned city are scattered everywhere in Kerala, they

CC-0. In Public Domain. Digitization by eGangotri

Suddistae et Nordistae ex memorata civitate ubique in Malabaria sparsi sint, retinent tamen suum nomen distinctum et pro-prium. Infideles, quos Suddistae convertebant, jungebant se Nordistis, ut nunc tum in matrimonio tum in aliis rebus, et ita Nordistae multiplicabantur in numero. Quum Suddistae, ut dicitur in antiquis libris historicis Goveae, Raulin et aliorum, sint nobiles, Nordistae vero gentes abjectae stirpis, inter utramque partem nec consanguinitatis nec affinitatis vinculum interest.

retain their distinct and proper name. The gentiles who were converted by the Southists were joined themselves with the Northists so that now whether in marriage or in other matters and thus the Northists were being multiplied in number. Since the Southists, as is said in ancient historical books of Goveae, Raulin and of others, are nobles, and the Northists, however, people of non-aristocratic origin, it is of importance that there is no bond of consanguinity or affinity between the two groups.

25. Fr Candidus of Sacred Heart of Mary in 1901 [25]

Also these i.e., the Syro-Malabarese are divided into Nordists and Sudists. The former admit the neo-converts of whatever caste and so they are more numerous. The others do not receive among them any extraneous element, and they are shown very attached to their own usage and customs. And the number of these Catholics amounts only to about twenty-five thousands.

CC-0. In Public Domain. Digitization by eGangotri

26. Travancore Census Report in 1903 [26]

Thus came the division of the Syrian Christians into the large endogamous sections, Northists and Southists, with their differences in the customs relating to marriage et cetera.

27. Cochin Census Report in 1903 [27]

The Syrian tradition explains the origin of the names in a different way, for according to it, the foreigners or colonists from Syria lived in the Southern street of Cranganur or Kodungallur, and the native converts in the northern street. After their dispersion from Cranganur, the Southerners kept up their pride and prestige by refusing to intermarry.

28. Cochin Census Report in 1903 [28]

The Southerners and Northerners do not intermarry; any conjugal ties effected between them subject the former to some kind of social excommunications. This exclusiveness, as we have already said, is claimed on the score of their descent from the early colonists from Syria.

29. Letter of Southists in 1905 [29]

Primum claritatis causa praemittimus quod, quum Suddistae tum Catholici tum Jacobitae in Maiabaria sint filii eorum qui circa medium saeculi quarti ex Caldaea huc immigrarunt ut coloni et

First of all, for the sake of clarity we say in advance that since the Southists in Malabar both Catholics and Jacobites are the sons of those who migrated to this place as colonists about the middle of

CC-0, In Public Domain. Digitization by eGangotri

per quindecim saecula absque ulla commixtione matrimonii cum alia quacumque gente vixerunt et hinc nobiles ut videri est in historicis libris antiquis: Antonii de Gouvea, Raulin, Sebastiani, Asseman, etc: et in novissimis libris ex Guberniorum Travancore et Cochin expensis de eorumdem statu impressis, quibus titulus est "Census report"; Nordistae vero primum a S. Thoma Apostolo, deinde a pluribus aliis ad fidem ex diversis et multifariis hujus regionis castis conversi et hinc minus nobiles, inter utrasque Sectiones Suddistas scilicet et Nordistas nec affinitatis nec consanguinitatis vinculum adest.

the fourth century and for fifteen centuries lived without any mixing of marriage with any other race and hence as nobles just it is evident in ancient history books: Antony De Gouvea, Raulin, Sebastiani, Assemani, etc., and in the recent books published from the governments of Travencore and Cochin about the status of the same people with the title "Census report". The Northists really converted to faith first by St. Thomas the Apostle, afterwards from many other diverse and multifarious castes of this country and hence less noble, and there is no bond either of affinity or consanguinity between the two sections, namely the Southists and Northists.

CC-0. In Public Domain. Digitization by eGangotri

30. Extract from Cochin Census Report added in the letter of Southists to Pope Pius X in 1905 [30]

The Southerners and Northerners do not intermarry; Any conjugal ties effected between them, subject the former to some kind of social excommunications. This exclusiveness, as we have already said, is claimed on the score of their descent from the early colonists from Syria.

31. Edgar Thurston in 1909 [31]

After their dispersion from Cranganur, the Southerners kept up their pride and prestige by refusing to intermarry, while the name of Northerners came to be applied to all native Christians other than the Southerners. At their wedding feasts, the Southerners sing songs commemorating their colonization at Kodungallur, their dispersion from there, and settlement in different places.

They still retain some foreign tribe names, to which the original colony is said to have belonged. A few of these names are Baji, Kojah, Kujalik, and Majamuth.

32. P.U. Lukas in 1910 [32]

തെക്കുംഭാഗർ തങ്ങളുടെ കുലത്തിൽനിന്നല്ലാതെ അന്യവംശത്തിൽനിന്നു കല്യാണം നടത്തുവാൻ ഒരിക്കലും അനുവദി ക്കുന്നില്ല. എന്നുമാത്രമല്ല തങ്ങളുടെ വംശത്തിൽനിന്നു ആരെങ്കിലും പൂർവിക	The Southerners contract marriage only from their clan and never permit to contract marriage from other communities. Moreover, if anyone from the community contracts

CC-0. In Public Domain. Digitization by eGangotri

നടപടികളെ ലംഘിച്ചു അന്യസമുദായത്തിൽനിന്നു വിവാഹം നടത്തുകയാണെങ്കിൽ ആ ആളിനെ തങ്ങളുടെ വംശത്തിൽനിന്നു തള്ളിക്കളകയും ചെയ്യുന്നു.

marriage from other communities violating the ancient traditions, they expel that person from their community.

33. Joint letter of all the Three Syrian Vicars Apostolic in 1911 [33]

Inter Syro-Malabarenses, ut Santa Sedi notum est, existunt duae communitates seu gentes a diversa stirpe suam originem ducentes; hinc ab invicem distinctae et separatae cum nomine utrique parti proprio et distincto Nordistae scilicet et Suddistae. Qui, etsi alias boni christiani, in vita tamen sociali et domestica et in moribus inter se multum discre-pant et ad invicem non bene sunt affecti. Hanc ob causam per 15 saecula sine ullo sive consanguinitatis sive affinitatis vinculo vivunt, nec ad hoc adduci possunt propter rationem non

As is known to the Holy See, among the Syro-Malabarians there exist two communities or peoples (nations) originating from different tribes, each distinct or separate from the other with a name proper and distinct to each party i.e., The Nordist and Suddist. Though they are good Christians, they are much different in social life and customs and are not very fond of each other. Therefore for the last 15 centuries they live without any bond of consanguinity or affinity nor can they be compelled for it on account not of castes but of peoples

CC-0. In Public Domain. Digitization by eGangotri

castarum, sed gentium seu communitatum ab invicem distinctarum.	(gentes) or communities distinct one from the other.

34. Fr J. Chandy in 1911 - *'Synopsis Documentorum Historicorum'* [34]

Sudistae a tempore suae imigrationis usque nunc sine ulla commixione matrimonii cum gente aliena manent eodem modo ac Judai, Persae, Europei etc. in Indiis imigrantes.	The Southists from the time of their immigration till now live without any admixture of matrimony with other people in the same way of the Jews of Persia, Europe and in the East.

35. Fr Joseph Chandy in 1911 - *Summaria Documentorum* [35]

1o. Ecclesiam Syro-Malabaricam comprehendere duas tantum gentes: Nordistas nempe et Sudistas.	1. Syro Malabar Church comprehends only of two people: Ceratinly of Northists and Southists.
2o. Hanc distinctionem non esse castarum Indie sed esse nationalitatis. Ideoque per 15 secula ullo sive consanguinitatis sive affinitatis vinculum vivere nec ad hoc adduci posse.	2. This distinction is not of Indian castes, but is of nationality. And therefore for fifteen centuries live without any consanguinity or bond of marriage neither can it be put forwarded.

CC-0. In Public Domain. Digitization by eGangotri

36. Report of Card. Antonio Agliardi in 1911, para [36]

Questa successiva infiltrazione e mescolanza non mutò peraltro l'atteggiamento dei due gruppi nei riguardi delle loro relazioni sociali, civili, religiose. Le due classi non hanno quasi alcun contatto: Nordisti e Suddisti non contraggono matrimonio fra di loro, non frequentano le chiese appartenenti all'altra nazionalità, non vogliono parroci di altra razza, etc. Naturalmente, come cristiani essi respingono tutti gli errori religiosi dell'India, ammettono l'unità della specie umana, il dogma della creazione, il dogma della Redenzione, l'identità di origine e di fine in tutti gli uomini, la fratellanza universale introdotta dal Vangelo e le altre dottrine teoretiche e pratiche insegnate dalla Chiesa, ma

This succeeding infiltration and mingling did not change however the attitude of the two groups with regard to their social, civil and religious relationships. The two classes do not have almost any contact: Northists and Southists do not contract marriage between them, do not attend the churches belonging to the other nationality, do not want parish priests of the other race, etc. Naturally, as Christians they reject all the religious errors of India, admit the unity of the human species, the dogma of Creation, the dogma of Redemption, the common identity of the origin and end of all men, the universal fraternity introduced by the Gospel and the other theoretical and practical doctrines taught by the Church, but they want

CC-0. In Public Domain. Digitization by eGangotri

vogliono tuttavia mantenere inalterato il loro tipo nazionale e vivono perciò in un circolo chiuso, imitando altre popolazioni emigrate nell'India come gli Ebrei, i Persiani, etc.	however to maintain unaltered their national identity (status) and therefore they live in a closed circle, imitating other populations emigrated to India as the Hebrews, the Persians, etc.

Conclusion

The excerpts produced in this article are in different languages (Portughese, Latin, Italian, German and Malayalam with their English translations) and of different centuries (ranging from 1603-1911) and of authors of varying nationalities (Portuguese, French, Italian, German, Lebanese, English and Indians - Hindus, Northists and Southists). Many of these excerpts were taken into consideration while preparing the Report with attachments prepared and presented by Card. Antonio Agliardi with the title *Relazione con Sommario circa i Provvedimenti da Adottare per la Pacificazione Religiosa del Vicariato di Changanacherry* (Report with Attachments on the provisions to be adopted for the religious peace in the Vicariate of Changanacherry), from which the last excerpt of our article is taken. This Report was seriously studied and discussed by the Propaganda Congregation for the affairs of the Oriental Rites and thereafter decided to recommend to the Holy Father for the erection of the Vicariate of Kottayam exclusively for the Knanaya people. The Holy Father Pope Pius X consented to this recommendation of the Propaganda Congregation in every

CC-0. In Public Domain. Digitization by eGangotri

part and as a result the Vicariate of Kottayam *pro gente suddistica* (for the Southist people) was erected on 29th August 1911. It is therefore clear that the Supreme authority of the Catholic Church studied thoroughly and evaluated maturely each aspect of the Knanaya community including its practice of the discipline of endogamy.

End notes

1. Antonio de Gouvea, *Jornada do Arcebispo de Goa Dom Frei Aleyxo de Menezes*, Coimbra, 1606, f. 4v. (Cfr. J. Kollaparambil, *Sources on the Knanites*, in J. Vellian, *Symposium on Knanites*, Catholic Mission Press, Kottayam 1987, p.12). *Hereafter 'J . Kollaparambil, Sources on the Knanites, in J. Vellian, Symposium on Knanites, Catholic Mission Press, Kottayam 1987' will be referred as S.K.*
2. F. Ros, *Report on the Serra*, British Museum Library, *M.S. Add.* 9853, f. 88r, (S.K. p.18).
3. J. Campori, letter to Fr Acquaviva, Jesuit General dated 9th January 1604, ARSI, *Goa 48*, f. 92r (S.K. p.21).
4. P. da Trinidade, *Conquista Espiritual do Oriente*, vol. 2, edited by Fr Felix Lopes, OFM, from Lisbon in 1964, p. 322 (S.K. 27).
5. G. Sebastiani OCD (later Bishop Sebastiani), *Prima Spedizione alle Indie Orientali*, Roma 1666, f. 109 (S.K. 33).
6. Vincenzo Maria di Santa Caterina da Siena, *Viaggio alle Indie Orientali* (Journey to the East Indies), Rome 1672, p. 143. Friar Vincent Maria of St. Catherine of Siena is one of the most ancient Carmelite missionaries of Malabar. The extract is cited also in the report of Card. Agliardi: ACO (Archivum Congregatio pro Chiese Orientalem, Vatican), *Acta 41 (1911) 12, Prot. No. 30391* dated 31 July 1911 of Propaganda, para. 13. This extract, however, was cited from page 151 of the second edition of the book published from Venice in 1683: "I Cristiani soriani del Malabar si dividono in due fazioni l'una del Nord, l'altra del Sud.

CC-0. In Public Domain. Digitization by eGangotri

Fra esse corre anche la diversità di colorito; i Nordisti hanno carnagione più oscura, i Suddisti più bianca. Gli uni sono contrari agli altri di genio, onde non s'uniscono mai in matrimonio, non hanno case comuni, nè i parroci possono essere se non della propria nazione. Però nelle ragioni universali della cristianità sono indivisi, un cuore ed un anima".

7. British Museum Catalogue, *MS Sloane 2748 – A*, f. 9r, A Report on the Malabar Church attributed to Fr Mathew of St Joseph in c. 1676 (S.K. p.38-39).
8. Francesco de Souza (ed.), *Oriente Conquistado a Jesu Christo*, Part II, Lisbon 1710, p. 113. *The English translation of the text is based on Fr Mathew Vattakalathil's article "A Short Account of the Sudist Syrians" in ARSI (Roman Archive of the Society of Jesus), Cottayam-Franciae, 1005, fasc. 4, pp. 30-31.*
9. Ioannis Facundi Raulin, *Historia Ecclesiae Malabaricae cum Diamperitana Synodo*, Rome 1745, p. 434.
10. Joseph Simon Assemani, *Bibliotheca Orientalis Clementino Vaticana in qua Manuscriptos Codices...*, Tomus III, Pars II, De Syris Nestorianis, Romae 1728, 441-442. The english translation is based on Fr Mathew Vattakalathil's article *"A Short Account of the Sudist Syrians"* in ARSI, *Cottayam-Franciae*, 1005, fasc. 4, p. 34.
11. Dr Joseph Cariati, *Noticias do Reyno do Malabar*, in National Library of Lisbon, cod. 536, f. 7r written in 1782, (S.K. p. 39).
12. W. Germann, *Die Kirche der Thomaschristen ein Beitrag zur Geschichte der Orientalischen Kirchen*, Gütersloh 1877, p. 94.
13. J. Hough, *History of Christianity in India from the commencement of the Christian Era*, London 1839, vol. I, pp. 95-96.
14. G. Kurien, *Essay on the Malabar Syrian Church and Community* (Malayalam), C.M.S. Press, Kottayam, 1872, p. 14. Rev. Kurien was a protestant native pastor of the Church Missionary Society, himself a Northist.

CC-0. In Public Domain. Digitization by eGangotri

15. AGOCD (Archive of the Order of the Discalced Carmelites' Generalate, Rome) (*1800-1845)*, f. 3r. Letter of Fr Marcellino Berardi OCD (later Bishop Giovanni Battista Antonio Bartolomeo Marcellino Berardi as Coadjutor Bishop of Verapoly) to the Superior General of the Order of Discalced Carmelites entitled *Misiòn del Malabar* dated 28th May 1876.

16. ACO, *Scritture Referite nei Congressi Malabaresi, vol. 2, folder 2*, ff. 1300-1301v: Letter by10 Southist priests to Pope Leo XIII dated 21st November 1887.

17. ACO, *Acta 20 (1889) 14*, f. 287, Sommario 5: Summary of the letter written by the Southists to Msgr Andrea Ajuti, Apostolic Delegate, on 8th December 1887 which was then forwarded to the Propaganda Congregation.

18. *Op. Cit.*, f. 285, Attachment to Sommario 1: Letter of Bishop Leonardo Mellano, Archbishop of Verapoly to Bishop Andrea Ajuti, the Apostolic Delegate of India dated 24th October 1887. It is found as attachment to the letter of Bishop Ajuti to the Propaganda Congregation dated 14th November 1887.

19. ACO, *Acta 20 (1889) 14*, f. 280-282v: Report of Card. Gaetano Aloisi-Masella submitted on 15th July 1889 to the Sacred Congregation of Propaganda Fide for the affairs of the Oriental Rites on '*Speciale Organamento per i Soriani della Casta dei Suddisti*' (Special Administration Requested for the Syrians of the Southist Caste). *This report in the Propaganda Congregation led to the granting of Special Administration for the Southists by the Holy Father on 16th July 1889 which consisted of a Pontifically privileged Vicar General and two councilors. It was a land mark in the history of the Knanaya community, since it was a clear sign of recognition to the distinct existence of the ecclesial unit of the Knanaya ethnic community by the Holy See.*

20. Bishop Charles Lavigne S.J., *The Illustrated Catholic Missions*, London 1893, vol VII, no.83, p. 161. The cited portion is found also in the letter of the representatives of the clergy and laity of the Southist community to Pope Leo XIII beginning with the words "*Quando quidem*" dated 2nd August 1900: ACO,

CC-0. In Public Domain. Digitization by eGangotri

Delegazione India, Soriani del Malabar, Folder 6, Prot. no. 20419, p.3. *Bishop Lavigne S.J. was Vicar Apostolic of Kottayam comprising both Northists and Southists.*

21. ACO, *Delegazione India Soriani del Malabar, vol. 1bis, folder 5, Prot. no. 4889*, p.1: Memorial of the Southist community of the Syrian Church of Malabar in South India to His Holiness Pope Leo XIII dated 27th November 1895.

22. *Op. Cit.*: Letter of Manimala Ciaccunni, Cunnacheril Pothen and the deputies of 15 Churches to the Babylonian Catholic Patriarch dated 29th November 1895.

23. ACO, *Delegazione India, Soriani del Malabar, Folder 6, Prot. no. 20419*: Letter of the representatives of the clergy and laity of the Southist community to Pope Leo XIII beginning with the words "*Clerus populusque*" dated 2nd August 1900.

24. *Op. Cit.*: Letter of the representatives of the clergy and laity of the Southist community to Pope Leo XIII beginning with the words "*Quando quidem*" dated 2nd August 1900.

25. Fr Candidus of Sacred Heart of Mary, *Biography of Mgr. Leonard Mellano, Archbishop of Verapoly*, Dogliani 1901, p. 23. *Fr Candidus was Missionary apostolic of Malabar for about 25 years.*

26. N. Subrahmanya Aiyar, *the Census Report of India 1901, volume XXVI, Travancore, Part I*, Chapter III, Para 92, p. 110. This is cited in the letter of the representatives of the clergy and laity of the Southist community to Pope Pius X dated 14th October 1905. *Delegazione India, Soriani del Malabar 6, Prot. No. 20419: Appendix ad Priora Documenta*, p. 1, No. II.

27. M. Sankara Menon, *Cochin Census Report*, Census of India 1901, Report, Volume XX, Part I. printed at the Cochin Government Press, Ernakulam 1903, pp. 44-45.

28. *Op. Cit.*, p. 60. *Here, while the first phrase of the first sentence refers to the discipline of endogamy of the Knanites, the second phrase makes allusion to the possible exogamous marriages and*

CC-0. In Public Domain. Digitization by eGangotri

their outcomes. By this phrase the author might be pointing to the exogamous marriages actually occurred and to the resulting sanction of social excommunications. It is impossible to think that a reputed Hindu who does not belong to the Knanaya community might have fabricated such a practice in the official record of the State of Cochin for no benefit whatsoever for him or for anyone other else. As Sankara Menon rightly observes, this exclusiveness is practiced not because of any superiority or inferiority related to caste, but just because of an ethnic/national distinct identity which is later very well established in the Report of Card. Antonio Agliardi in para 14 of the Report that he made for discussion at the Propaganda Congregation in order to decide over the erection of the vicariate of Kottayam for the Southist people.

29. ACO, *Delegazione India, Soriani del Malabar, Folder 6, Prot. no. 20419*, p. 1: Letter of the representatives of the clergy and laity of the Southist community to Pope Pius X dated 14th October 1905.

30. *Op. Cit.*, p. 2, No. III: Extract from the Indian Census Report 1901 of Cochin State (p. 60 in part I) by M. Sankaramenon added in the letter of the representatives of the clergy and laity of the Southist community to Pope Pius X dated 14th October 1905 with the title *Appendix ad Priora Documenta. From this letter it can be presumed that the fact of social excommunication from the Knanaya community for the violators of the discipline of endogamy was known to the Holy See.*

31. Edgar Thurston, *Castes and Tribes of Southern India*, VI, Government Press, Madras 1909, p. 414.

32. P.U. Lukas (compiled by), മലയാളത്തെ സുറിയാനി ക്രിസ്ത്യാനികളുടെ പുരാതനപ്പാട്ടുകൾ (Ancient Songs of the Syrian Christians of Kerala), Manorama Press, Kottayam 1910 (first edition), p.2. *This is found as part of the description of the marriage ceremonies of the Southist Syrian Christians which is placed as the first article (prior to the song part) in the book. This book with the imprimatur of Msgr Mathew Makil, a Southist and Vicar Apostolic of Changanacherry, after due verification by*

CC-0. In Public Domain. Digitization by eGangotri

Fr Mathew Vattakkalam, Forane Vicar of Edakkatt parish, was published one year prior to the erection of the Vicariate of Kottayam and it is a referral text to apprehend the customs of that time. The second sentence of the citation above clearly speaks of the sanction of expulsion for those who violate the discipline of the practice of endogamy of the Knanites.

33. ACO, *ACTA 41 (1911) 12, n. 30391, Sommario I*, p.2 dated 1st March 1911. *This joint letter of all the three Syro Malabar Vicars Apostolic then existing, namely, Mar Alosius Pareparambil, Mar John Menacherry and Mar Mathew Makil, was submitted to both Pope Pius X and to the Prefect of the Propaganda Congregation. This letter is found as the first attachment to the Report of Card. Agliardi referred to in foot note no. 36.*

34. ACO, *Delegazione India, Soriani del Malabar, Folder 6, Prot. no. 30070:* Letter of Fr Joseph Chandy (Fr Alexander Chulaparambil and later Bishop Chulaparambil) to the Prefect of the Propaganda Congregation entitled *'Summaria Documentorum Sacrae Congregationi de Propaganda Fide Exhibitorum pro Pace Stabilienda in Ecclesia Syro-Malabarica'* dated 16th May 1911, p. 1.

35. *Op. Cit.*, p. 1

36. ACO, *Acta 41 (1911) 12, Prot. no. 30391* dated 31 July 1911 of Propaganda, para. 3. Report with attachments prepared and presented by Card. Antonio Agliardi with the title Relazione con Sommario circa i Provvedimenti da Adottare per la Pacificazione Religiosa del Vicariato di Changanacherry (Report with attachments on the provisions to be adopted for the religious peace in the Vicariate of Changanacherry), Tipografia Vaticana, Roma Luglio 1911.

Prof. Fr Byju Mathew Mukalel
Asst. Professor
Department of Malayalam
BCM College, Kottayam

CC-0. In Public Domain. Digitization by eGangotri

A THEMATIC STUDY ON R. NARAYANA PANICKER'S KERALA BHASHA SAHITHYA CHARITHRAM VOL V, VI, VII

A.S. Benroy

Malayalam literature has a rich tradition back to centuries. And it is a known fact that some of the famous ancient works of Tamil and Sanskrit were written by Keralities. There are many literary works which throws light on the history of Malayalam Language and Literature. R.Narayana Panicker has studied the history of literature and written 'Kerala Bhasha Sahithya Charithram'.

'Kerala Bhasha Sahithya Charithram' is written in Seven Volumes. In this the history of ancient period to modern period of Malayalam language and literature. The time falls between 1927-1951. This book is written between the period of twenty four years. There are twenty three chapters and more than three thousand and two hundred pages. He has made his point very clear saying these words:

"മിസ്റ്റർ ഗോവിന്ദപ്പിള്ളയുടെ ഭാഷാചരിത്രം തീർന്നു പോകുകയും തൽസ്ഥാനത്ത് ഇതേവരെ വേറൊരു പുസ്തകം ഇല്ലാതെ വരികയും ചെയ്തതു നിമിത്തം ഒരു സാഹിത്യച

CC-0. In Public Domain. Digitization by eGangotri

രിത്രം എഴുതിക്കണമെന്ന് 'വിദ്യാവിലാസിനി' ബുക്ക്ഡിപ്പോ ഉടമസ്ഥന് ആഗ്രഹമുണ്ടായതിന്റെ ഫലമായിട്ടാണ് ഈ ഗ്രന്ഥ പരമ്പര ആരംഭിച്ചത്"

(കേരള ഭാഷാ സാഹിത്യചരിത്രം - ഒന്നാംഭാഗം - ആർ. നാരായണപ്പണിക്കർ, പ്രസ്താവന)

The V, VI, VII Volumes of the 'Kerala Bhasha Sahithya Charithram have different opinions. One opinion is given below:

"മലയാളത്തിൽ സമഗ്രമായ ഒരു ഭാഷാചരിത്രമോ, സാഹിത്യ ചരിത്രമോ, ഇല്ലാതിരുന്ന വേളയിലാണ് ആർ,നാരായണപ്പണിക്കരുടെ സാഹിത്യചരിത്രം പുറത്തു വരുന്നത്. ഭാഷയുടെയും സാഹിത്യത്തിന്റെയും ചരിത്രം ദേശചരിത്രത്തിന്റെ പശ്ചാത്തലത്തിൽ നിപുണമായി ആചരിക്കാൻ ആരംഭിച്ച പണിക്കരവർകൾ ആ മഹാസംഭവത്തിൽ ആരംഭശൂരത്വം കാണിച്ചത് നമ്മുടെ സാഹിത്യചരിത്രത്തിലെ ഒരു ദയനീയ കഥയാണെന്ന് പറയട്ടെ. പണിക്കരുടെ സാഹിത്യചരിത്രം ആദ്യത്തെ നാല് ഭാഗങ്ങൾ അന്നത്തെ നിലയ്ക്ക് മാത്രമല്ല, ഇന്നത്തെ നിലയ്ക്കും അവശ്യം സമാദരണീയമായ ഒരു പ്രാമാണികഗ്രന്ഥം തന്നെയാണ്. പിന്നീടുള്ള ഭാഗങ്ങൾ കുറെ ചെറുപ്പക്കാരുടെ സംഭാവനകൾ കൊണ്ട് അലങ്കോലപ്പെട്ട ക്യാറ്റലോഗായി, പുസ്തകപ്പട്ടികയായി അധഃപതിച്ചുപോയെങ്കിലും അന്ന് അങ്ങനെ ഒരു പട്ടിക ഉണ്ടാകേണ്ടത് ഇന്നത്തെയും എന്നത്തെയും ആവശ്യമാണ്"

(കേരള സാഹിത്യ ചരിത്രചർച്ച - <u>കേരളസാഹിത്യചരിത്രത്തിലെ ഉള്ളൂരിന്റെ ഉപജ്ഞാനങ്ങൾ</u> (പ്രബന്ധം) - ഡോ. എസ്.കെ.നായർ, പുറം 90,91).

But if we undergo through the volumes of V, VI, VII we can understand that the opinion of least importance of these volumes is neglectable. So through this paper

CC-0. In Public Domain. Digitization by eGangotri

presentation I am trying to express and analysis the content of these volumes.

The Kerala Bhasha Sahithya Charithram, the fifth and Sixth volumes were published in the year 1947. Ninetieth and Twentieth chapters included in this volume. Seventh volume was published in 1951. In that volume chapters Twenty one, twenty two and twenty three were included.

Division of topics and content

1. The persons who are involved the News papers and Magazines

In modern times many writers have worked hard for the upliftment of Malayalam Literature through Newspapers and Magazines. The eminent historian R. Panicker has thrown light on these writers in details. The historian has also mentioned the names of 'Mangalodayam' editor Ramavarma Appan Thampuran. Swadeshabhimani Ramakrishna Pillai who edited 'Kerala Darpanam' and Athmaposhini. In 1890 started 'Vidyavinodini' by C.P.Achutha Menon was another one. In 1892 C.P.Achuthamenon also started 'Vinoda Chinthamani' for malayalam drama. Owner of 'Vidya Vinodini' Pallichal Gopalamenon's writings are also important. Other important workers were Kocheeppan Tharakan, he worked for 'Malayala Manorama and Bhashaposhini. 'Mariyamma Nadakam', Balikasadanam' are his best works. 'Nasrani Deepika' editor Kummanam Gopinath Murari translated a famous drama 'Anargha Raghavam', V.C. Balakrishna Panicker who was the editor of 'Kerala Chinthamani' and 'Malabari'. The content which are included in this periodicals have a great

CC-0. In Public Domain. Digitization by eGangotri

importance and this enhances the history of Malayalam Literature.

2. Informative Academic Writings

Many informative academic writings are very information for the Research workers. P.K. Naraya Pillai's 'Thunchathu Ezhuthachan', and 'Kunchan Nambiyar' are very informative works. Krishnamachari's 'Kerala Panineeya Vimarsam' is a criticism work. T.C. Parameswaran Moosa has published more than thirty works by name 'Iswarasaraswathy'. Sreekanteswaram G. Padmanabha Pillai has given his master piece 'Shabdatharavali' in 1917 it was published.

The other important works are Attoor Krishna Pisharady and T.C. Krishna Menon. Attoor published 'Unnuneeli Sandesam'. 'Bharateeya Vanithadarsan' by T.C Krishna Menon are their prominent works.

3. Asan, Ulloor, Vallathol

The golden era of Malayalam literature are modern poets like Asan, Ulloor, Vallathol. Their contributions are narrated in this volumes. Asan's works are mentioned by this historian. He has mentioned that Lyric is made permenant in the field of Malayalam poetry by Asan. He says,

"ശാശ്വതാനന്ദത്തിലേക്ക് വഴി തെളിക്കുന്നതും ഏതവസ്ഥയിലും അവ്യഭിചാരിതമായി വർത്തിക്കുന്നതും ഇഹത്തിനും പരത്തിനും നിതാന്തസുഷമ നൽകുന്നതിന് പര്യാപ്തവുമായ പ്രേമത്തെപ്പറ്റി മധുരകണ്ഠത്തിൽ കൂജനം ചെയ്തുകൊണ്ടിരുന്ന കവികോകിലം ഭാഷാ സാഹിത്യോദ്യാനത്തിൽ മാധവകാലം വന്നണഞ്ഞു കഴിഞ്ഞു എന്നു സൂചി

CC-0. In Public Domain. Digitization by eGangotri

പ്പിച്ചു. നളിനി ആത്മവിസ്മാരകവും പരിപാവനവുമായ സാത്വികപ്രേമത്തിന്റെ ശുഭപരിണാമത്തെ പ്രകാശിപ്പിക്കുന്നു വെങ്കിൽ ലൗകിക പ്രേമം കുറെക്കാലം സമുദായാചാരരൂപമായ അയ: ശൃംഖലയിൽപെട്ട് ഞെരുങ്ങിയതിനുശേഷം അതിനെ ഭേദിച്ച് എങ്ങനെ വിജയദശയിൽ എത്തുന്നുവെന്ന് ലീലയും പ്രേമത്തിന്റെ അപ്രതിരോധ്യമായ ഗതിയെ ജാതിനിയമങ്ങൾക്കും ലോകമര്യാദയ്ക്കും തടഞ്ഞുനിർത്താൻ കഴിയുകയില്ലെന്ന് ദുരവസ്ഥയും സൂചിപ്പിക്കുന്നു.

(കേരളഭാഷാ സാഹിത്യചരിത്രം (അഞ്ചാംഭാഗം) ആർ.നാരായണപ്പണിക്കർ, 19-ാം അദ്ധ്യായം)

Vallathol, Ulloor and their works are also studied in details and said that their simple poems are very poetic not Mahakavyas. In Vallathol's poems many are filled with patriotic feelings.

Panicker says about Ulloor and his anthology of poems.

"ചുറ്റും നടന്നുകൊണ്ടിരിക്കുന്ന ത്വരിതഗതിയായ പരിവർത്തനങ്ങൾ അദ്ദേഹത്തിന്റെ ഹൃദയത്തെ ആഗിരണം ചെയ്തിരുന്ന മാമൂൽ ഭിത്തികളെ ഭേദിച്ചുകഴിഞ്ഞിരിക്കുന്നു എന്ന് നമുക്ക് വ്യക്തമായി കാണാം. ഒരു പുതിയ പരമേശ്വരയ്യരെ, കേരളീയരുടെ ഭക്തിപ്രേമങ്ങൾക്ക് ഭാജനമാകാൻ പോകുന്ന ഒരു യഥാർത്ഥകവിയെ ഇപ്പോഴാണ് വാസ്തവത്തിൽ കണ്ടുതുടങ്ങുന്നത്"

(കേരള ഭാഷാസാഹിത്യചരിത്രം (ആറാം ഭാഗം) ആർ. നാരായണപ്പണിക്കർ, 20-ാം, അധ്യായം, പുറം 176)

Historian criticised his epic work 'Uma Keralam' and he has fully praises his anthology of poems and he says it create a new revival in modern poetry.

CC-0. In Public Domain. Digitization by eGangotri

4. Edappalli Poets

After modern poets 'Edappalli Kavikal' has made a landmark in the field of Malayalam poetry. Edappalli Raghavan Pillai, Changampuzha Krishna Pillai are known as 'Edappalli Kavikal'. Panicker describes their contributions in the words of Ulloor. S. Parameswara Ayyar. He quotes,

"ഒരേ ഞെട്ടിൽ വികസിക്കുവാൻ തുടങ്ങുന്ന രണ്ട് വാസനാ സമ്പന്നങ്ങളായ കോമളകുസുമങ്ങളാണ് ഇടപ്പള്ളി രാഘവൻപിള്ളയും ചങ്ങമ്പുഴ കൃഷ്ണപിള്ളയും രണ്ടുപേരുടെയും പ്രതിഭയ്ക്കും അഭ്യാസത്തിനുമുള്ള അസാമാന്യസാദൃശ്യം എന്നെ ആശ്ചര്യപരതന്ത്രനാക്കി. പ്രായത്തിൽ കവിഞ്ഞ പരിപാകം അവരുടെ കൃതികളിൽ പ്രായേണ സുലഭമായിരുന്നു. ശബ്ദത്തിനുള്ള മാധുര്യവും അർത്ഥത്തിനുള്ള ചമൽക്കാരവും അവയിൽ അക്ലിഷ്ടരീതിയിൽ പരിലസിക്കുന്നു"

(കേരള ഭാഷാ സാഹിത്യചരിത്രം (ആറാം ഭാഗം), ആർ.നാരായണപ്പണിക്കർ, 20-ാം അധ്യായം, പുറം 372)

5. Different voices in Mordernism

In this volumes K.P. Karuppan, G. Sankara Kurup, Sardar. K.M. Panicker, Pallathu Raman, Vennikkulam Gopalakurup, Kedamangalam Pappukkutty, Bodeswaran. These great writer's poems and its social relevence and linguistic approach are studied.

6. The Growth of Prose

Short story, Novel, Drama, Criticism, Autobiography, Comedy through all literary forms Malayalam Prose grew. The Study of above all literary forms and its stuctural study included in Seventh volume

CC-0. In Public Domain. Digitization by eGangotri

of 'Kerala Bhasha Sahithya Charithram'. Each literary works are studied in details. For example short story are generally divided into eight category.

(1) ജീവിതത്തിന്റെ സാമാന്യ സ്വരൂപത്തെ ചിത്രണം ചെയ്യുന്ന കഥകൾ.

(2) ഏതെങ്കിലും മധുരവും മാർമികവുമായ പ്രകരണ കൽപ്പന യുടെ സഹായത്തോടെ ഒരു ഐതിഹാസിക കാല ത്തിന്റെ ചിത്രം പ്രദർശിപ്പിക്കുന്ന കഥകൾ.

(3) ദേശത്തിന്റെ സാമാജികവും അർഥകവുമായ വ്യവസ്ഥിതി യാൽ പീഡിതമായ ജനസമുദായത്തിന്റെ ദുർദ്ദശയെ ചിത്രീകരിക്കുന്ന കഥകൾ.

(4) രാഷ്ട്രീയ ആന്ദോളനത്തിൽ പങ്കെടുക്കുന്ന യുവതീ യുവാ ക്കളുടെ സ്വദേശപ്രേമത്തെയും ത്യാഗശീലത്തെയും ജീവി തോൽസർഗത്തെയും ചിത്രീകരിക്കുന്ന കഥകൾ.

(5) സമുദായത്തിന്റെ ഭിന്നഭിന്നക്ഷേത്രങ്ങൾക്കുള്ളിൽ ധർമം, സമുദായോദ്ധാരണം, വ്യാപാര വ്യവസായങ്ങൾ, സർക്കാ രുദ്യോഗം, നവീനസഭ്യത ഇത്യാദികളുടെ മറവിൽ നടക്കുന്ന പാഷണ്ഡതാ പൂർണമായ പാപാചാരങ്ങളുടെ ഉജ്ജ്വല ചിത്രങ്ങൾ പ്രദർശിപ്പിക്കുന്ന കഥകൾ.

(6) സഭ്യതയുടെയും സംസ്കാരത്തിന്റെയും വികാസത്തി ന്റെയും ആദിമ രൂപത്തെ പ്രകാശിപ്പിക്കുന്ന കഥകൾ.

(7) ഭാരതീയ സംസ്കാരത്തിന്റെയും പ്രഭാവത്തിന്റെയും അതി പ്രസരത്തെ പ്രകാശിപ്പിക്കുന്ന കഥകൾ

(കേരളഭാഷാസാഹിത്യ ചരിത്രം (ഏഴാംഭാഗം), ആർ.നാ രായണപ്പണിക്കൽ, 23-ാം അധ്യായം, പുറം 9,10)

The view point of historian is made clear in these works. He has not only taken into account how to divide novel, drama on this basis.

CC-0. In Public Domain. Digitization by eGangotri

7. Renaissance of Poetry

S. Sreedharan Nampoothiri, Varikolil Kesavanunnithan, Pala Narayanan Nair, Vyloppillil Sreedhara Menon, Balamani Amma, P.Bhaskaran, K.P. Govindan, Vayalar Ramavarma, O.N.V. Kurup, Punaloor Balan etc many poets introduced in the seventh volume. Many of them have been the mile stone into the field of malayalam poetry afterwards.

The historian has made different approaches to introduce each genre of work. He has done this work with full dedication which made this work a great contribution int the field of Malayalam language and literature. The volumes Five, Six, Seven in Kerala Bhasha Sahithya Charitram proves the fact that it is one of the greatest work in historical literature.

A.S.Benroy
Research Scholar

CC-0. In Public Domain. Digitization by eGangotri

THEKKAN PORU KADHAKAL OR SOUTHERN BALLADS IN MALAYALAM LITERATURE

J. Unnikrishnan

We all know that a ballad is a simple spirited poem which tells the adventures of a hero or that of a heroine. Kerala is known for Thekkan Ballads and Vadakkan Ballads or Thekkan Poru Kathakal and Vadakkan Porukadhakal or Pattukal generally. Poru Kadhakal or war stories of heros in ancient Kerala is of a varied type.

The ballad tradition in Malayalam Language has its origin ever since the dawn of history. As any ballad tradition, its origin cannot be traced out since, it had only oral tradition. Its simplicity and originality distinguish it from any other branch of literature. The Southern ballads in Malayalam which are noted for its heroic verses, valour and valiant actions of heroes were composed by ordinary folk for their livelihood and entertainment. The notable fact is that it reveals the culture, tradition and above all the lives of a people who adored and admired war, heores and heroism which open an ocean of avenues for research scholars to satisfy their unquencheable thirst for exploration. As literature is a cross section or reflection of society the southern ballads in Malayalam

CC-0. In Public Domain. Digitization by eGangotri

Literaterature or 'Thekkan Pattukal' as it is well known are teemed with the lifestyle, spirit, beliefs, ritual tradition, administration, wars, trade and tradition of the people of not only of a particular period but also of an era which became an inevitable part of Kerala History.

The Scholars of linguistics for the sake of study have categorized the 'Thekkan Pattukal' into groups based on the places of its origin viz 'Vadakkan Pattukal', ballads of mid Kerala and 'Thekkan Pattukal'. Among the Popular ballads in Kerala, 'Thekkan Pattukal' or southern ballads are noted for their subject matter and structure. The districts Trivandrum in Kerala and Kanayakumari in Tamil Nadu once Known as Travancore was the land of origin of those songs. In the words of the renowned Malayalam Poet Ulloor S. Parameswarayyar, those songs which are not Malayalam to Malayalees and not tamil to tamil people have a varied structure and beauty of its own which are not inherent anywhere.

Dr.Thikkurussi Gangadharan grouped Thekkan Pattukal as per character and content into heroic ballads, songs based on folklore and songs styled on special poetic forms. The Thekkan Heroic ballads based on their content are termed as war songs and songs based on Sati. There are eight such songs viz.

- Iravikuttipilla Poru

2. Kannadian Poru
3. Purushadevi Pattu
4. Ulakuda Perumal Pattu
5. Aruvaimozhi Pattu
6. Pottakkal Thampuran Poru

CC-0. In Public Domain. Digitization by eGangotri

7. Iyamiyuttu Thampuran Poru
8. Azhakan Thampuran Poru

1. Iravikutti Pillai Poru : The song reveals the war fought by Iravikutti Pilla between 1634-1635. Among Thekkan Pattukal, this song has a rare historic importance and heroic beauty. This song is also known as Kaniyankulathu Poru as the war was fought there. The plot in this song deals with the adventurous war fought by the army chieftan of Tranvancore, Iravikutti Pillai against Thirumala Naykar, the then ruler of Madurai. It reveals the ardent patriotic spirit of the chieftan, his innate and infallible love towards his king, the treachery and cheating of psychophants which ended in his heroic death.

2. Kannadian Poru : There were wars numerous and conflicts due to the greed of man for wealth and women. This song stands apart for its difference in subject matter. Here is a father who fights for the sake of his daughter in getting her lover. Kannadian was the ruler of the land with Kanchipuram as its centre. The king ponnumpandiyakulasekhara ruled Valliyoor. The people who are called Pandaragal who visit palaces praising kings to earn something once described the greatness of the king Kulasekhara to Kannadian. Chempaka, the daughter of Kannadiyan happened to hear that fell in love with the king Kulasekhara. Compelled by her daughter Kannadiyan sent messengers to Kulasekhara with her proposal. But Kulasekhara was not ready to marry Chempaka due to caste barrier. The story deals with the three wars fought between Kulasekhara and Kannadiyan and the tragic death of Kulasekhara and Chempakam.

CC-0. In Public Domain. Digitization by eGangotri

'The Kulasekhara Perumal Thampuran Pattu is related to Kannadiyan War. It's difference is that there are two ballads based on a same issue. As the name suggests, it is not a ballad of spirited heroism and adventures alone but a true and unique love also.

'Purushadevi Pattu' is a rare dedicated spirited story of the daughter of Thiruvarayaramma of Pennarassunadu called Purushadevi. It is true that there is ambiguity regarding the places and periods of the events, is noted for the peculiarity in rituals and imagnination. The neighbouring King of Pennarassunadu named 'Chempanmudi King of Koovalloor was irritated and angry in the construction of the fortress in pennrassunadu which resulted in war. Though Purusha devi won the battle at first the final victory was vested the Chempanmudi King. When the bodyguards or Purushadevi understood the impending failure in war, they killed themselves by tearing their stomachs using sword. Depressed in that incident, Purushadevi herself tore her stomach and took her baby and thrown it to the enemy and died. The depressed king Chempanmudi who felt himself responsible for the death of lady warriors committed suicide. Thus the adventurous story puts forward the concept of country of woman with women ruler of a different spirited story.

4. Ulakuda Perumal Poru

'Ulakudaperumal Poru' deals with the story the adventurous war between Ulakudaperumal the kng of Vaiga and the king of Madurai which resulted in the death of the five kings of Vaigai. Ulakuda perumal was the son born of Ponnaruvi and Ponnum Perumal. Ponnaruvi was the sister

CC-0. In Public Domain. Digitization by eGangotri

of the Vaigai kings. Ulakuda Perumal concentrated in avenging the death of Vaigai kings. With the help of his brothers, Ulakudaperumal defeated the king of Madurai and conquered Madurai. After years, the Madurai King who was hiding in a mountain attacked Ulakudaperumal and in that fierce fight fearing failure ulakuda perumal committed suicide.

Ulakula Perumal Ballad was one of the famous songs in Southern Travancore The number of temples in Southern Kerala glorifying the adventures of Ulakudaperumal is evident of its importance of the song. Even it is referred to in the 'Thullal Pattukal' of Kunchan Nambiyar who added a colourful branch to Malayalam Literature 'Thullal Kavithakal'.

5. 'Aruvaimozhipporu' :- This adventurous song unfolds the undaunting courage and ardent patriotism of Marthandan Chempakaraman, the 'Valiyayajarnanan' of Travancore Army, who fought against the British tyranny. Valiyayajaman was a higher rank in the Tranvancore Army. Marthandan Chempaka Raman was entrusted with the task of facing the British army by Veluthampi Dalawa. Marthandan Chempaka Raman faced the British Army in the true spirit of a patriot and attained a heroic death. The British Army cremated his body at Punnakulam where he died. A temple also was erected at Aruvaimozhi honouring the valour of the hero.

6. 'Pottakkal Thampuran Poru' :- Karakurichi and Thevarkotta were the two kingdoms in ancient Tamil Nadu. The people of Thevarkkotta were cruel and deceivers. They killed the five Thampurans of

CC-0. In Public Domain. Digitization by eGangotri

Karakkuruchi through treachery. Veeramarthandavarma was the son of Somapperumal the sister of the five Thampurans who were killed. As a young patriot, Veeramarthandan expressed his mother the desire to fight for his kingdom. His mother told him the untold miseries faced by his uncles. Also she told him that their teritory was under the custody of Thevarkotta rulers. Veeramarthanda with his men went to recapture his territory knowing it Thevarkottu Mannnan a sphere at Veeramarthandan secretly and the hero attained martyrdom. A monument temple honouring the hero is still there near the Sreekrishna Swamy temple at Neyyattinkara.

7. Ayaniyoottu Thampuran Poru :- Ravi Varma Kulasekhara one of the ancient emperors in Kerala was known for his pomp and power. He was also known as 'Ayaniyoottu Thampuran for arranring a very large and delicious feast. Under the reign of Ravivarma, the territory as well as the name and fame of Venad reached in its Zenith. The whole Malanad was under his reign. The king of Madura married his daughter to Ravivarma. At that time there was a strike between Veerapandya and Sundarapandya the two sons of Pandyaking over territory. With the help of Malikgafoor, the army chief a Alavudeen Killji, Sundarapandya plundered Madurai. The kingdom of Pandayan became a land of unrest though Veerapandya came into power.

It was at that time, Ravi Varma Kulasekhara conquered Pandya Kingdom and became the emperor of it. The next aim of Ravivarma was to conquer Chola Kingdom and he

CC-0. In Public Domain. Digitization by eGangotri

became 'the thribhuvana ruler', ie the ruler of the Kingdoms Venad, Pandya and Chola. Envied in his victory his enemies secretly joined and killed him. Ravivarma or Ayaniyoottu Thampuran is known for his majesty and administrative ability not only in Venad history but also in the history of South India. There are so many temples of Ayaniyoottu Tampuran in Southern Kerala and he is benoured and prayed there.

8. Azhakan Thampuran Poru :- This 'poru' song has the war story of Sreevalli Puthoor and Thenkanchi Kingdoms of ancient Tamil Nadu. The cruel and treacherous kings of Thenkanchi killed the kings of Sreevalliputhoor. Azhakanperumal was the son born to the sisters of Sreevalliputhoor and a Thampuran Azhakan Thampuran became a hero of might and weight which the kings of Thenkanchi were not able to tolerate. Hence they decided to kill Azhakan Thampuran as a part of treachery they spread the riews is sree Valli Puthan that the senior king of Thenkanchi passed away. When Azhakan Thampuran reached Thenkanchi, he was trapped and killed by the kings. Temples of Azhakan Thampuran are seen in many places of Southern Kerala honouring his heroic deeds.

Thus the Thekkan ballads or 'Poru Kadhakal' reveal not simply the wars they fought but the customs, manners, heroic deeds, culture, standard of living rituals, religious practices, folklore literature above all the inspiring and adventurous branch in Malayalam Literature and Kerala history which remain unexplored and unrevealed still.

CC-0. In Public Domain. Digitization by eGangotri

Bibliography

1. Ulloor, Kerala Sahithiya Charithram, (Vol.1) University of Kerala.
2. Thikurrissi Gangadharan (Dr.), Thekkan Pattile Thampuran Kathakkal, Sahithya Kairali Prasitheekaranam, 2014
3. Thikurrissi Gangadharan (Dr.) Venaditte Katha Ganaghal, Sahithiya Kairali Prasitheekaranam, 2011
4. Thikurrissi Gangadharan (Dr.) Eravikutti Pillai Poru Oru Padanam, Sahithiya Kairali Prasitheekaranam, 2009.
5. Leelavathi. M (Dr.), Malayala Kavitha Sahithiya Charithram, Kerala Sahithiya Academy, 2009.
6. Padmakumari. J (Prof.) Thekkanpattukal, Padavum Padanavum, Kerala Sahithiya Academdy, 2009
7. Vellanadu Ramachandran, Venattile Nattuvazhikal, Melinda Books, 2015
8. Sankunni Menon. P, Thiruvithamkoor Charithram, Kerala Bhasha Institute, 2012.

J. Unnikrishnan
Research Scholar

CC-0. In Public Domain. Digitization by eGangotri

A COMPARATIVE STUDY OF SINHALESE PRAKRIT AND PALI PHONOLOGY

Dhammika Jayasinghe

Introduction

Sinhalese Prakrit and Pali are Middle Indo- Aryan languages. Pali is the most developed literary Middle Indo- Aryan language. Sinhalese Prakrit language is an inscriptional Prakrit. In this research, I hope to discuss the phonology of Sinhalese Prakrit comparison with Pali.

Middle Indo- Aryan Languages

Indo-Aryan languages are divided in to mainly three periods based on their historical development as Old Indo-Aryan Languages, Middle Indo-Aryan Language and Modern Indo Aryan Languages.

The old Indo- Aryan (OIA) period is represented by the language of Vedas and same period spoken dialects. The Middle or Medieval Indo- Aryan (MIA) period is represented by Pali, Ardha Magadhi and other Prakrit

CC-0. In Public Domain. Digitization by eGangotri

languages. The Prakrit period is further divided in to three stages as Old Prakrit, Middle Prakrit and later Prakrit.[1]

The old Prakrit stage includes Pali, Inscriptional prakrit, oldest Jain sutras and the Prakrit used in early Sanskrit dramas. Middle Prakrit stage is represented by the Prakrit of the classical Sanskrit dramas, the Prakrit of Hala's Sattasai,the Prakrit language used in Gunadhya's Bruhutkatha and Prakrit grammars.The Apabhramsa dialects represent the later stage of the Prakrit languages and the earliest stage of the Modern Indo- Aryan Languages.

Pali Language

Pali is one of the oldest literary rich language among the Middle Indo- Aryan languages. All the Tripitaka texts and canon of the Theravāda Buddhism and other literary and non- literary texts are comprised in Pali. It has special characteristics among the Middle Indo-Aryan languages. Some linguistic characteristics of the Pali language are showing the close relationship with Vedic language.

Sinhalese Prakrit

Sinhalese Prakrit belongs to the Indo- Aryan language family. Sinhalese Prakrit is a Middle Indo-

---

[1] Alfred C, Woolner, Introductin to Prakrit, Calcuttta. 1917, pp.2.

CC-0. In Public Domain. Digitization by eGangotri

Aryan Language to cover the language represented by Brahmi inscriptions of Ceylon (Sri Lanka) from 2nd century B.C. to 4th or 5th century A.D.[2] Linguistically, It is related to Pali the language of Theravada Buddhism and other Indian Prakrit languages. It is characterized by special phonological features among other inscriptional Prakrits.[3]

Phonology

Selected sounds of each language are organized in different ways in different languages. This selection and organization of speech sounds in an individual language is called Phonology. Phonology is a branch of Linguistics concerned with the systematic organization of sounds in languages. Here, phonology of the selected two Middle Indo- Aryan Languages are discussed comparatively.

Vowel sounds of Pali and Sinhalese Prakrit

The vowel sounds of the Pali and Sinhalese Prakrit are given below.

Pali vowels

Short	Long
a	ā
i	ī
u	ū

[2] Wilhelm Geiger, A Grammar of the Sinhalese Language, Colombo, 1938, pp.1.

[3] Richard Salomon, Indian Epigraphy, New York, 1998, pp.79.

CC-0. In Public Domain. Digitization by eGangotri

e	ē
o	ō

Sinhalese Prakrit vowels

short

a

i

u

e

o

Consonant sounds of Pali and Sinhalese Prakrit

The consonant sounds of the Pali and Sinhalese Prakrit are given below.

Pali consonants

		Labial	Dental	Retroflex	Palatal	Velar
stops	Voiceless un aspirate	p	t	ṭ	c	k
	Aspirate	ph	th	ṭh	ch	kh
	voiceun aspirate	b	d	ḍ	j	g
	Aspirate	bh	dh	ḍh	jh	gh
Nasals		m	n	ṇ	ñ η	
Semi vowels		v	l	r	y	
Spirants			s	ḷ		h

CC-0. In Public Domain. Digitization by eGangotri

Sinhalese Prakrit consonants

		Labial	Dental	Retroflex	Palatal	Velar
stops	Voiceless un aspirate	p	t	ṭ	c	k
	voice un aspirate	b	d	ḍ	j(jh)	g
Nasals		m	n	ṇ		
Semi vowels			v			y
Lateral			l			
Trill				r		
Spirants			s		ṣ	h

Inscriptions written in Sinhalese Prakrit

The number of Sinhalese Prakrit inscriptions are written in 2nd century BC to 3rd Century BC. These oldest type of inscriptions are found in below the drip ledge (Kataram) of caves. Most of the Sinhalese Prakrit inscriptions are very short and contained information about donations made to Buddhist monks. These inscriptions are very helpful to identify the evolution of Sinhalese language and the script. Some selected inscriptions written in Sinhalese Prakrit and their Pali translations are given below for comparative understanding.

CC-0. In Public Domain. Digitization by eGangotri

Sinhalese Prakrit text

- Devanapiya maharajhaha bariyaya bakiniya upaṣika varuṇadataya leṇe (Mihintale 3rd c BC.)

Pali Translation

devāṇaṃ piya mahārājassa bhariyāya bhaginiyā upāsikā varuṇadattāya lenaṃ

Sinhalese Prakrit

gamini uti devana piya maha rajhaha jhaya sumana deviya lene agata anagatacatudisasagasa (Mihintale 3rd c BC.)

Pāli Translation

gāmaṇi uttiyassa dēvānaṃ piya mahā rājassa jāyā sumanā dēviyā lēṇaṃ āgatānāgatassa cātudisassa saṅghassa

Sinhalese Prākrit

- taladara nagaha puta devaha lene agata anagata catu diṣa ṣagaṣa (Vessagiriya 3rd c BC)

Pali Translation

tulādhara nāgassa puttassa dēvassa lēṇaṃ āgatānāgata cātuddisassa saṅghassa

Sinhalese Prakrit

- devana piya rajha abayasa ṣenapitiya agidataha bariyaya parumaka puṣadevaha jhitaya upaṣika nagaya leṇe ṣagaṣa dine.

(Buttala- Wela ellugodakanda- 2nd C BC)

CC-0. In Public Domain. Digitization by eGangotri

Pali Translation

dēvānaṃ piya rājā abhayassa sēnāpati aggidattassa bhariyāya pamukha pussadēvassa dhītuyā upāsikā nāgāya lēnaṃ saŋgassa dinnaṃ

Sinhalese Prākrit

- badakariya parumaka senaha bariya sumanaya leṇe sagasa (Mihintale Rajagirikanda- 1st cBC)

Pali Translation

bhaṇḍāgārika pamukha sēnassa bhariyā sumanāya lēnaṃ saŋgassa

Phonetic developments of the Sinhalese Prakrit

When we observe inscriptions of Sinhalese Prakrit and their Pali translation we can understand the many similarities between these two middle Indo- Aryan languages. Sinhalese Prakrit shows similar characteristics with other Middle Indo-Aryan languages. However, there are special phonetic developments in Sinhalese Prakrit a clear divergence from all other Prakrit languages and Pali.

The loss of vowel length distinction

Long vowels sound are preserved in Pali and most of other middle Indo- Aryan languages. But all of the long

CC-0. In Public Domain. Digitization by eGangotri

vowel sounds become short vowel sounds in Sinhalese Prakrit.

Pali Sin. Pr.

ā>a eg:upāsikā>upaṣika"female devotee" *mahārājassa>*
maharajhaha "king's")

ī> i (eg: *dhītuyā* >jhitaya "daughter's")

ū> u (eg:mūla> mula "price"

ē > e (*eg: lēnaṃ >leṇe "cave")*

ō>o (eg: upōsatha>pohota)

Sinhalese Prakrit vowels Comparison with Pali

	Pali	Sinhalese Prakrit
short	a	**a**
Long	ā	
short	i	**i**
Long	ī	
short	u	**u**
Long	ū	
short	e	**e**
Long	ē	
short	o	**o**
Long	ō	

CC-0. In Public Domain. Digitization by eGangotri

The loss of the aspirate consonants

Pali and many other middle Indo- Aryan languages have preserved aspiraṭe consonants. But all aspirate sounds of Sinhalese Prakrit become unaspirated sounds. However -j- sound of Pali becomes jh in Sinhalese Prakrit.

Pali Sin. Pr.

kh> k (eg: bhikkhu> biku "monk")

ch>c (eg: accha> aca " bear")

ṭh > ṭ (eg: aṭṭha> ā " eight")

th>t (eg: thēra> tera " eldered monk")

ph>p sīhaphaṇa> sihapaṇa "simhaphana"

gh> g (eg: saŋgha> saga " saŋgha")

dh> d (eg: dhammarakkhita> damarakita "dharmarakshita")

bh> b (eg: kumbhakāra> kubala "potter")

j> jh (maharājassa> maharajhaha "king's")

CC-0. In Public Domain. Digitization by eGangotri

Pali and Sinhalese Prakrit consonants (Voiceless)

	Pali	Sinhalese Prakrit
un aspirate	k	**k**
aspirate	kh	
un aspirate	c	c
aspirate	**ch**	
un aspirate	ṭ	ṭ
aspirate	ṭh	
un aspirate	t	t
aspirate	th	
un aspirate	**p**	**p**
aspirate	ph	

Pali and Sinhalese Prakrit consonants (Voice)

	Pali	Sinhalese Prakrit
un aspirate	**g**	**g**
aspirate	gh	
un aspirate	j	**j/jh**
aspirate	jh	
un aspirate	ḍ	ḍ
aspirate	dh	

CC-0. In Public Domain. Digitization by eGangotri

un aspirate	d	d
aspirate	d	
un aspirate	b	b
aspirate	bh	

Pali dental -s- becomes palatal -ṣ- or –h- in Sinhalese Prakrit

Pali Sin. Pr.

s >ṣ (eg: saŋgassa>ṣagaṣa "to saŋga")

s>h (eg: puttassa> putaha "son's")

Pali	Sinhalese Prakrit
s	ṣ / s
s	h

Simplification of consonant clusters and geminate consonants into single consonants

The clustered consonants are assimilation or dissolved is common character to all of Middle Indo-Aryan

CC-0. In Public Domain. Digitization by eGangotri

languages.[4] Ashokan inscriptional Prakrit shows this similarity except that a few clusters formed with -r-. However,all of the clusters and geminate consonants in Pali become single consonants in Sinhalese Prakrit.

Pali clusters and geminates in Sinhalese Prākrit (stops)

Pali Sin. Pr.	
kh> k	bhikkhu> biku "monk"
gg>g	aggi> agi"fire"
cch>c	accha> aca "bear"
jj>j	vejja> veja "doctor"
jjhi>j	majjhima> majima "middle"
ṭṭ>ṭ	vaṭṭa>vaṭa "turn"
ṭṭh>ṭ	aṭṭha> aṭa "eight"
ḍḍh>ḍ	aḍḍha>aḍa "half"
tt>t	putta> puta "son"
tth>t	vatthu> vata "property"
dd>d	catuddisa> catudisa "four directions"
ddh>d	buddha> buda "buddha"
pp>p	uppala> upala"water lily"
bb>v	pabbata>pavata"rock"

[4] Madhukar Anant Mehendale, Historical Grammar of Inscriptional Prakrit, Poona, 1948, pp.xxxii.

CC-0. In Public Domain. Digitization by eGangotri

Pali	Sinhalese Prakrit	
kk	k	
kkh	k	
gg	g	
ggh	g	
cc	c	
cch	c	
jj	j	
jjh	j	
ṭṭ	ṭ	
ṭṭh	ṭ	
ḍḍ	ḍ	
ḍḍh	ḍ	
tt	t	
tth	t	
dd	d	
ddh	d	
pp	p	
pph	p	-
bb	v	
bbh	b	-

CC-0. In Public Domain. Digitization by eGangotri

Pali clusters and geminates in Sinhalese Prakrit (Nasals, Semi vowels and Sibilant)

Pali Sin. Pr.

ṇṇ>ṇ	sōvaṇṇa> sovaṇa "golden"
nn> n	dinna> dine "given"
mm> m	dhamma> dama "dharma"
nd> d	canda> cada "moon"
ñc>c	pañca> paca "five"
ŋgh> g	saŋgha> saga " saŋgha"
mb> b	ambika> abi "ambhika"
mbh> b	kumbhakāra> kubala "potter"
ṇḍ > d	bhāṇḍāgārika> baḍagarika "tresurer "
yy> y	ayya> aya "lord"
ly > l	kalyāṇika> kalaṇika " beauty "
ss>s/ṣ/h	saŋghassa> sagasa/ ṣagaṣa "sangha"

CC-0. In Public Domain. Digitization by eGangotri

Pali	**Sinhalese Prakrit**
ññ	**(ñ) n**
ṇṇ	ṇ
nn	n
mm	m
yy	y
ll	l -
ly	l
ss	s/ ṣ

Pali Voiced sounds become unvoiced sounds in Sinhalese Prakrit

Pali Sin. Pr.

g >k (eg: nagara > nakara "town"

bh> p (eg: abhaya > apahaya "abhaya*"

d/dh > t (eg: buddhadatta> budadata "buddhadatta*"

Pali	Sinhalese Prakrit
g	k
bh	p
d/dh	t

CC-0. In Public Domain. Digitization by eGangotri

Pali unvoiced sounds become voiced sounds in Sinhalese Prakrit

Pali Sin. Pr.

p>b (eg: thūpa> tuba" pagode"

t>d (eg: patiṭṭita> paditita"stablished"

Pali and Sinhalese Prakrit languages are close Middle Indo- Aryan languages. Most of the Prakrit forms are preserved in these two languages. However, Sinhalese Prakrit shows its special phonological characterizes among other Middle Indo-Aryan languages.

Dhammika Jayasinghe
Research Scholar

CC-0. In Public Domain. Digitization by eGangotri

UNMADHA VIBHAGANGALUM LAKSHANAVUM CHIKILSAYUM

The manuscript on the catagories of madness symptoms and the treatment

Remisha

There are manuscripts presrved in libraries nd private propertiy of individuals.Only lengthy manuscripts are eing analysed and researched,frequently ignoring smaller texts.

The manuscript registred as number 327 O Calicut university is an example for such texts. The identity of the auther of this text is not known. It deals with catgories of madness symptoms and treatment. This text comprises the local knowldge regarding mental instabilities. It is titled 'Unmadha vibhagangalum lakshanavum chikilsayum.'This is not available in the Kerala University's Manuscript library which is home to over one lakh manuscripts. This reveals rarity of this manuscript.

APPEARANCE

This manuscript has been found to be included in collection of various medical texts. This is a full-fledged text with eight folios. This text is written in the form of a poem,

CC-0. In Public Domain. Digitization by eGangotri

primarly in [1]'Anushutupu vrutham'. Since the author is not a poet, this metre is not strictly followed. The text contains eight folios measuring 26.3 cm in length and 4 cm width. The average number of letters in each row is 38. And the granthasamkhya is 152. The accuracy and legibility of script is rarely seen in manuscripts. There is no indication of either the author, the scribe or the date at which it was written.

The library has not recorded where the text was obtained from. 'Unmadha vibhagngalum lakshanagalum chikilsayum' is written in Anushttuppu vrutham. As thewritter does not maintain the vrutham in the entire text,it suggests that the author is likely to be a vaidhyar(Doctor). Therefore, it is impossible to insist that the rules of the meter (Vrutham) should be kept in the same way as poets. The author accepted only the rule of metre to express the medical therapeutic judgements.

eg : അധമകിരികമുായാ
ലറിവാനുള്ള ലക്ഷണം
വിളിക്കും വിരവിൽപിന്നെ
ചിരിച്ചിടുമതേ പുന:1'

In this text only seventeen categories of madness are mentioned.But it also mentions eighteen categories of madness are curable.

Format

The auther goes straight to the subject without any invocation of muses. It discusses a section of madness, its symptoms and treatment manthras. The treament suggested in the text is by using the medicinal plants in our surroundings.

---

[1] A metre used in Malayalam verse

CC-0. In Public Domain. Digitization by eGangotri

Folios numberd one to eight are written in Vattezhuth numbering system.

eg.

അസാദ്ധ്യകിരികം
അസാദ്ധ്യകിരികമുണ്ടായാൽ
ലറിവാനുള്ള ലക്ഷണം
കണ്ണടക്കാതിരുന്നീടും
നാവെഴാതെയുമാദരാൽ

ചാമുണ്ടി സർവ്വദുഷ്ട
നാശിനിസ്വാഹ
ഇമ്മന്ത്രം ജപിച്ചു ഭസ്മ
വെണ്ണ ജപിച്ചുകൊടുക്ക
ഇതുകൊണ്ടു
ശമനമില്ലെങ്കിൽ
ശമിയായെന്നു ചൊല്ലുക

This is how the text describe the categories their symptoms and the mantras useds for treatment. The end of the text is marke as 'shubham asthu'. The treatment here is a combination of medicine and faith. The text advocates the practice of kuruthi, sacrifice and mantra.

Many medicinal plants have been given regional names througout the text. Mantras were also used with medication to cure the disease. This text describes the various types of madness, such as Pishashukirikam, Gandharvakirikam, Gandharvarakshasam, Asadhyakirikam, swanakirikam, Adhamakirikam, Orikirikam, Kameghakirikam, ponkirikam, pothakirikam, uthamakirikam, ulkirikam, kumararakshasi, Brahmakirikam, kerppakirikam, Brahmarakshasam. In this text, medicinal herbs used for treatment are native plants. Nowadays the medicinal knowledge of our yesteryears is grossly in ignored

CC-0. In Public Domain. Digitization by eGangotri

or forgotten.That there was a local tradition of treating mental illnessess is of great relevance in the present times. This text is an asset to the repocitary of local knowledge related to mental health issues. Nowadays experiment in medicines are less in Ayurvedha than Allopathy. So the text 'Unmadha vibhagangalum lakshanavum chikilsayum' is very important in ayurveda treatment system as it help treat mental illnessess using medicinal plants which are locally available.

Local medicinal plants mentioned in the text

Regional name	Scientific name
Uzhinja	Cardiospermum halicacabum
Kaanjiram	strychnos nux-voomica Linn
Karinochi	Vitex negundo
Chandhanam	Santalum paniculatum
Thulasi	Holybasil
Devathaaru	Deodar cedar
Karakil	Dysoxylum purpureum
Naruneendi	Hemidemus
Kadalaavanakk	Jatropha curc
Cherunaarakam	Lemon
Manjal	Tumeric
Kurumulaku	Piper nigrum

Reference

1.Abseena,J.Saleem,2007,Ayurveda charithram sasthra chikilsa, Chintha Publications, Thiruvanathapuram

2.Krishankutti.N.P, 1980, Ayurveda charithram, Vydhyarathanam P.S. Variar,Kottakkal

CC-0. In Public Domain. Digitization by eGangotri

3.Raghavan Thirumulpad. K, 1980, Ayurveda darsanam, Aryavyydysala, Kottakkal

4. Vallyathan. M. S, 2003, Charakapaithrukam, Muthulakshmi (Edi), D C Books, Kottayam.

5.Raman Vydgyan.V.M,1982,Manasika chikilsarathanam adhava branthukalpam,Vidhyrangahm press, Alappuzha.

Remisha
Research Scholar

CC-0. In Public Domain. Digitization by eGangotri

HISTORY OF TIRUVALLUVAR CARITTIRAM FROM VARIOUS SOURCES

Thiruvengadam S.

Tiruvalluvar Carittiram is a prose work describing the legends of Tiruvalluvar, the author of Tirukkural a celebrated didactic work in Tamil. Tirukkural is supposed to have been composed at the beginning of the Christian era and no genuine historical account comes down to us on the biographic details of the author. The author of this work was known as *Tevar* and *poyyilpulavan* in earlier texts and the names Valluvan, Valluvar and Tiruvalluvar have come to be used very late. His contribution to the human community is the Tirukkural, a collection of couplets on ethics, political and economic matters and love. In a God conscious state, where the consciousness attained perfection and knowledge widened, very few books have been written based on lessons from life experiences, that speak of the righteous way of living.

CC-0. In Public Domain. Digitization by eGangotri

Among them one which shines with significance is Tirukkural written by Tiruvalluvar. According to the early study on Tiruvallur history, his time, period and the peot's who are in same age of Tiruvalluvar at that time are not clearly. identified in different manner. From there details we cannot clearly find out the exact religion of the Tiruvalluvar. Tirukkural is a universal text alits contacts are still relevat is this century. He belives that men should be viewed in the perspective of just being a men. The differences arising from religion, caste, creed, race or morality are of no importence to mankind. First written on tirukkural in printed text published by Thanjai Malaiyappan Jnanaprakasham, in this work the 270 authors are commentary in this edition. According to the old history, say that Naladiyar is borrowed from Tirukkural and vice verse, but clear research work and study is not finding out.

The second Tai (Tamil Month) in every year the Tamilnadu state celebrates birthday of Tiruvalluvar. Many historians say that the actual birth place of Tiruvalluvar is Chennai some are of revie that it is Mylappur, Kumarikandam or Madurai but this is very complicated arguments .The Tiruvalluvar statue is a 133 feet tall stone sculpture of the Tamil poet. It is located atop a small island near the town of kanyakumari on the southeernmost part of the Indian peninsula.Tiruvalluvar temple is a Hindu temple in the neighborhood of Mylopore in Chennai. This shrine in dedicated to the saint valluvar. Valluvar Kottam is a monument which is built in honour of this great saint. Kaumara Mutt in Coimbatore is a small temple dedicates to Tiruvalluvar.Worships are done a

CC-0. In Public Domain. Digitization by eGangotri

daily basis along with the recitation of Tirukkural songs, favourable idea to the society for useful information.

Here after the final canonization of *Tiruvilatal legends of Maturai* in 16th Century by ParacotiMunivar new legends have appeared connecting Tamil Sangam of Madurai with Tiruvalluvar and the Saivite Religion. One such legendary history is described in the work *TiruvalluvarCarittiram.* The legends are closely linked with another work called *TiruvalluvaMaalai*a work consisting of about 53 verses. It seems to have been a Vaisnavite response to the narratives on Tiruvalluvar linking the work with those of Vedas, Ramayana, Mahabharata, BhagavatGeeta etc. on the one hand and on another hand it links Tiruvalluvar with the classical Sangam heritage.Still one more work *KapilarAkaval* and its legendary background narrative and Sangattar Carittiram are also connected with the narratives in *TiruvalluvarCarittiram.*

As on record the work Tirvalluvarcarittiram was found published in the beginning of nineteenth century under the titles *Tiruvalluva Nayanar Carittiram and Tiruvalluvar Carittiram* in the Tirukkural editions published by Tiruttanikai Caravanapperumal Aiyar. A version published in 1878 the name of the work is found as *TiruvalluvaNayanarCarittiram* alongwith the verse work TiruvlluvaMaalai with Saravanapperumal Aiyars Commentary. The same work is published as Tiruvalluvarcarittiram in a different edition of 1883 .Ko. VadiveluChettiar in his Tirukkuraledition of 1904 with Parimelazhar commentary has elaborated the

CC-0. In Public Domain. Digitization by eGangotri

TiruvalluvarCarittiram with his own embellishments and rephrasing the Sanskrit idioms with Tamil idioms.

There are three palm leaf manuscripts of TiruvalluvarCarittiram in the collections of Oriental Research Institute and Manuscript Library, at University of Kerala. We get a detaited life history of Tiruvalluvar by going through these manuscripts namely Tiruvalluvar Nayanar Caritiram, Tiruvalluvar Carittiram, Tiruvalluvar Varalaru.

The printed edition of Tiruvalluvar Nayanar Caritram was edited in ME 1047 Vaikasi 8-(A.D.1872) by Parameswarapuram Perumalpillai. Another one book the printed edition of Tirukkural was edited by Kanchipuram Sapapathi Muthaliyar of Pachayappan Muthaliyar Kalvichalai .It was printed in the Kalviprakasa Achukkudam by Kaasi Muniswami Mudaliar. This text Tiruvalluvar Carittiram is followed by Tiruvalluvamallai and Tirukural.

Copying printed texts on palm leaf is a phenomena noticed in the manuscript tradition of nineteenth century. It may due to the non availability of printed books or due to the old habit of preparing books on palm leaf to give a longer life for the copies The first printed edition of TirukkuralMoolam and TiruvalluvaMaalai of 1812 by Ambalavana Kavirayar was again copied on palm leaf and a copy of it is found in the Tamil manuscript collection of Vaiyapuri Pillai deposited in the National Library of Kolkatta. Similar copying of printed versions of Tirukkural with Parimelalagar commentary is also found in Government Oriental Manuscript collections chennai.The other example for this is the palm leaf manuscripts

CC-0. In Public Domain. Digitization by eGangotri

of Caturakarati of Veeramamunivar which was first printed in the 18th Century.

Ther are many manuscripts available in the name of Tiruvalluvar Carittiram in the early period. But most of the manuscripts are not avaible due to time bound destruction of meterials. The authentic study about the life history of thiruvalluvar is based on the available materials only. In this study, the palm leaf manuscripts of Tiruvalluvar Carittiram will be copied and compared with the printed original sources and will be edited again with notes .The other printed sources of the narrative may have to be collected for comparison. A study of the text and its relationship with the TiruvalluvaMaalai texts and Kapilarakaval texts and Maturai Cankattar Carittiram and other similar narratives will be a part of the introductory study.The edition and study will throw more light on the development of narratives on Tiruvalluvar over the period and also the relationship of the print culture with the manuscript culture.

References:

1. Thirukkural, Parimelagar, first edition 1904
2. Thiruvalluva Nayanar Carittiram,Sapapathi Muthaliyar,Chennai , , first edition edition -1872.
3. Thiruvalluva Nayanar Carittiram, Tiruttanikai Caravanapperumal Aiyar first edition-1878,
4. Thiruvalluvamalai, Saravanapperummal Aiyar, Chennai , , first edition -1878

CC-0. In Public Domain. Digitization by eGangotri

5. Thiruvalluva Carittiram,ko.Vadiveluchettiar, Chennai, , first edition 1883
6. Mu. Arunasalam, Ilakkiya Varalaru, Chennai, first edition-2009
7. Thirukkural, Vilakka urai, Prof. J. Sri chandran, Vardamanan printers, first edition–2000.
8. Thirukkural, Vilakka urai, Prof. J. Sri chandran, Vardamanan printers, first edition–2000.
9. Thirukkural, Vilakka urai, Prof. J. Sri chandran, Vardamanan printers, first edition–2000.
10. Thirukkural, Vilakka urai, Thanga palamazhai, Thirukural kalaga arakkattalai, Thirukkovalur, first edition -2005.
11. Thirukkural, Vilakka urai, Thanga palamazhai, Thirukural kalaga arakkattalai, Thirukkovalur, first edition -2005

Thiruvengadam S.
Research scholar

CC-0. In Public Domain. Digitization by eGangotri

CC-0. In Public Domain. Digitization by eGangotri

CC-0. In Public Domain. Digitization by eGangotri

JOURNAL OF MANUSCRIPT STUDIES

Vol.46.2018

Journal of Research Devoted to
Publishing Ancient work and Research Papers

Edited, Printed and Published by
Dr.Sainaba M.
Asst. Professor and Head
Oriental Research Institute and Manuscripts Library
on behalf of the University of Kerala
Reg. No.14-1/AL 83 dated 18.03.83

All Correspondence should be addressed to the
Asst. Professor & Head, O.R.I & MSS Library
University of Kerala, Kariavattom
Thiruvananthapuram - 695 581